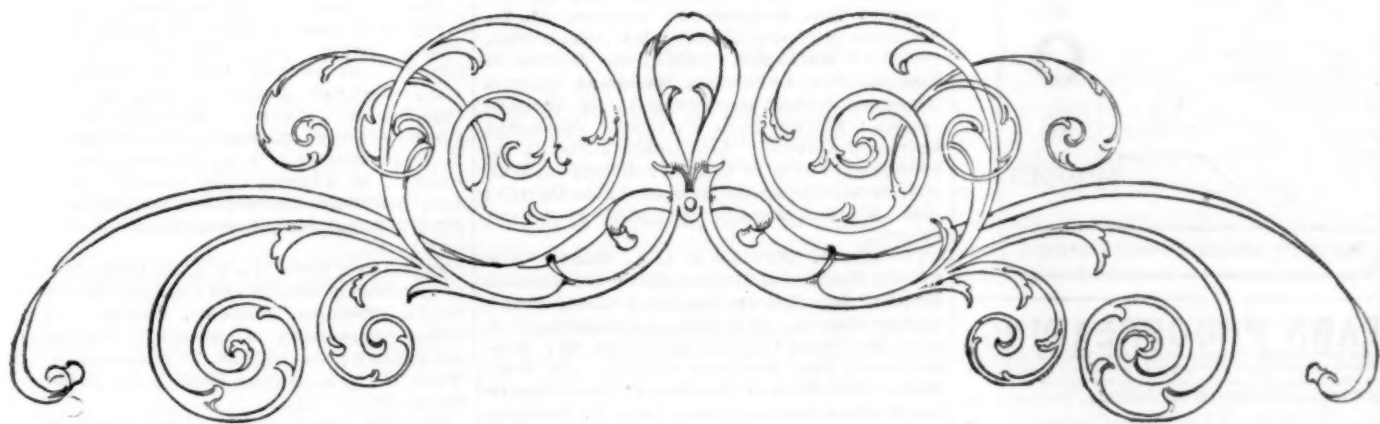


Zion's Herald

WEDNESDAY, JUNE 26, 1901



THE AMEN OF THE STONES

From the German of L. T. Kosegarten
Translated by ALBERT R. DYER

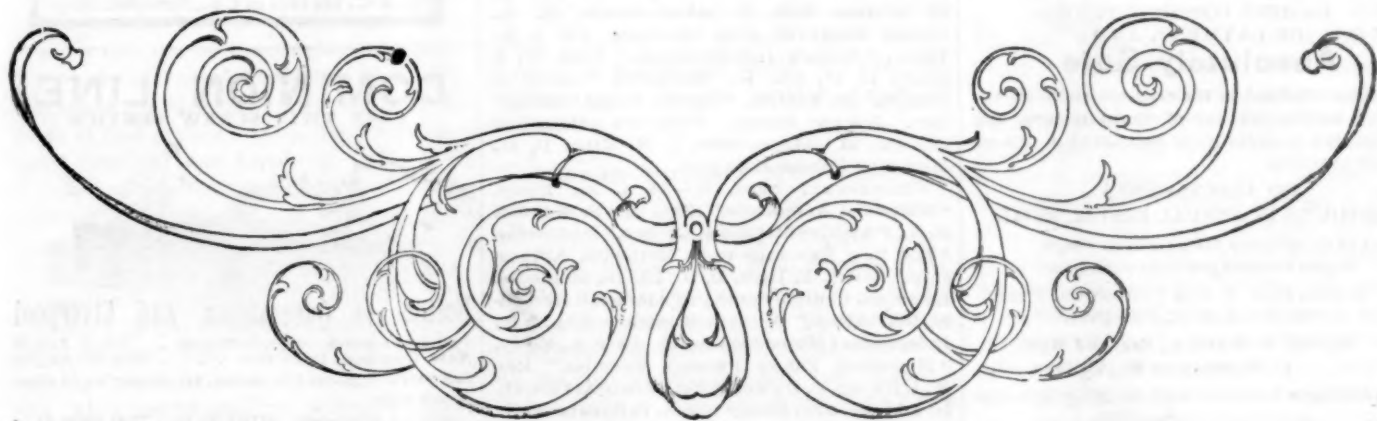
*B*EDA was blind ; old age had made him so,
Yet went he forth the message glad and new
To preach. From place to place, from town to town
Led by his guide, the aged, pious man
Traveled and preached the Word with youthful fire.

*A son of his once led him to a vale
That with prodigious stones was overspread.
More indiscreet than mischievous, the boy
Thus spoke : " Dear father, multitudes are here
Assembled and await to hear thy word."*

*The aged blind man stood erect at once ;
He chose a text, expounded and applied it,
Rebuked, admonished, warned and comforted
So from the heart, that down his long gray beard
The glistening tears stole silently along.*

*And at the close he said our Saviour's prayer,
As it was fitting ; and when he had prayed,
" Thine is the kingdom, and the power is Thine,"
Thousands of voices thundered through the vale :
" Amen ! most reverend sire, amen ! amen !"*

*The boy was frightened, and, repentant, kneeled,
And to the holy man his sin confessed.
" Son," said the father, " hast thou never read
If men keep silent, stones will cry aloud ?
Henceforth, my child, mock not the Word of God !
Alive it is and powerful, cutting sharp
As any two-edged sword. And should the hearts
Of men, like stone, grow hard against the Word,
The stones themselves with hearts shall be endowed."*



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SEPTEMBER 4-17

Program

WEDNESDAY, SEPT. 4—10 A. M., Sermon by Bishop C. B. Galloway, Methodist Episcopal Church, South. Sacrament of Lord's Supper for members of the Conference. 2.30 P. M., Devotional exercises; election of officers; addresses of welcome by representatives of Eastern Section: Rev. Ebenezer E. Jenkins, LL. D., Wesleyan Methodist Church; Rev. Joseph Odell, Primitive Methodist Church; Sir Charles T. Skelton, New Connexion Methodist Church. Responses by four representatives of Western Section: Bishop John F. Hurst, Methodist Episcopal Church; Rev. John Potts, D. D., Methodist Church of Canada; Bishop A. Walters, African Methodist Episcopal Zion Church; Hon. W. C. Adamson, Methodist Protestant Church.

THURSDAY, SEPT. 5—10 A. M., Essay, "The Present Position of Methodism in the Eastern Section," Rev. Edward Boaden, United Methodist Free Church. 1st address, Australasian Wesleyan Methodist Church; 2d address, Rev. Wesley Guard, Irish Methodist Church. 2.30 P. M., Essay, "The Present Position of Methodism in the Western Section," Rev. John F. Goucher, D. D., Methodist Episcopal Church. 1st address, Methodist Episcopal Church, South; 2d address, William Johnson, Esq., Methodist Church of Canada.

FRIDAY, SEPT. 6—10 A. M., Essay, "The Influence of Methodism in the Promotion of International Peace," Bishop D. A. Goodsell, Methodist Episcopal Church. 1st address, Robert W. Perks, Esq., M. P., Wesleyan Methodist Church; 2d address, Hon. S. B. Adams, Methodist Episcopal Church, South. 2.30 P. M., Essay, "The Relation of Methodism to the Evangelical Free Church Movement," Rev. W. J. Townsend, D. D., Methodist New Connexion Church. 1st address, "Methodism and Christian Unity," Bishop R. S. Williams, Colored Methodist Episcopal Church; 2d address, "Interdenominational Fellowship among Methodists," Rev. T. Bowman Stephenson, D. D., LL. D., Wesleyan Methodist Church.

SATURDAY, SEPT. 7—10 A. M., Essay, "Biblical Criticism and the Christian Faith," Rev. John J. Tigert, D. D., LL. D., Methodist Episcopal Church, South. 1st address, "Recent Corroborations of the Scriptural Narrative," Rev. Marshall Randles, D. D., Wesleyan Methodist Church; 2d address, "The Appeal of the Old Testament to the Life and Conscience of Today," Chancellor D. S. Stephens, D. D., Methodist Protestant Church.

MONDAY, SEPT. 9—10 A. M., Essay, "Principles of Protestantism versus Modern Sacerdotalism," Rev. Frederick W. Bourne, Bible Christian Church. 1st address, Prof. Charles Stewart, D. D., Methodist Church of Canada; 2d address, Prof. J. Shaw Banks, Wesleyan Methodist Church. 2.30 P. M., Essay, "Methodism and Education in the Twentieth Century," President Charles J. Little, D. D., Methodist Episcopal Church. 1st address, Thos. G. Osborne, Esq., M. A., Wesleyan Methodist Church; 2d address, H. T. Kealing, Esq., African Methodist Episcopal Church.

TUESDAY, SEPT. 10—10 A. M., Essay, "Christianity and Modern Unbelief," Rev. William L. Watkinson, Wesleyan Methodist Church. 1st address, "Secularism and Christianity," Bishop J. W. Hamilton, Methodist Episcopal Church; 2d address, Rev. R. Abercrombie, M. A., United Methodist Free Churches. 2.30 P. M., Essay, "Modern Indifferentism," Prof. W. I. Shaw, D. D., LL. D., Methodist Church of Canada. 1st address, "Apathy in the Church," Rev. Joseph Ritson, Primitive Methodist Church; 2d address, Rev. J. M. King, D. D., Methodist Episcopal Church.

WEDNESDAY, SEPT. 11—10 A. M., Essay, "Methodist Literature," Rev. H. B. Kendall B. A., Primitive Methodist Church. 1st address, "The New Demands upon Methodist Authorship," Rev. E. E. Hoss, D. D., LL. D., Methodist Episcopal Church, South; 2d address, "Methodist Journalism," William Brimelow, Esq., J. P., Independent Methodist Church. 2.30 P. M., Essay, "Methodist Young People's Societies," Rev. W. I. Haven, D. D., Methodist Episcopal Church. 1st address, Rev. Danzy Sheen, Primitive Meth-

odist Church; 2d address, Rev. J. B. Colbert, D. D., African Methodist Episcopal Zion Church.

THURSDAY, SEPT. 12—10 A. M., Essay, "Is Methodism Retaining its Spiritual Vitality?" Australasian Wesleyan Methodist Church. 1st address, Rev. Charles B. Mitchell, D. D., Methodist Episcopal Church; 2d address, Bishop John C. Granbery, Methodist Episcopal Church, South. 2.30 P. M., Essay, "The Neglect of Family Religion and Worship," Bishop G. W. Clinton, African Methodist Episcopal Zion Church. 1st address, South African Methodist Church; 2d address, Rev. Thomas Rider, Methodist New Connexion Church.

FRIDAY, SEPT. 13—10 A. M., Essay, "Practical Methods of Dealing with the Liquor Traffic," Daniel Baker, Esq., Methodist Protestant Church. 1st address, John H. Freeborough, Esq., Wesleyan Reform Union; 2d address, Hon. G. W. Atkinson, Methodist Episcopal Church. 2.30 P. M., Essay, "Gambling," Rev. F. Luke Wiseman, B. A., Wesleyan Methodist Church. 1st address, Chief Justice Charles B. Lore, Methodist Episcopal Church; 2d address, Sir William H. Stephenson, Wesleyan Methodist Church.

SATURDAY, SEPT. 14—10 A. M., Essay, "Perils of Increasing Wealth and Luxury," Sir George Smith, Wesleyan Methodist Church. 1st address, "Perversion of Wealth," Evangelical Association; 2d address, "Consecration of Wealth," L. L. Morse, Esq., J. P., Primitive Methodist Church.

MONDAY, SEPT. 16—10 A. M., Essay, "The Elements of Pulpit Effectiveness," Bishop B. T. Tanner, African Methodist Episcopal Church. 1st address, R. J. Rows, Esq., J. P., United Methodist Free Churches; 2d address, Rev. G. C. Rankin, D. D., Methodist Episcopal Church, South. 2.30 P. M., Essay, "How to Mobilize the Whole Church," Rev. Hugh Price Hughes, M. A., Wesleyan Methodist Church. 1st address, Rev. James Atkins, D. D., Methodist Episcopal Church, South; 2d address, William Windsor, Esq., Primitive Methodist Church.

TUESDAY, SEPT. 17—10 A. M., Essay, "Missions—The Work before Us," Rev. Frederick Galpin, United Methodist Free Churches. 1st address, Rev. A. B. Leonard, D. D., Methodist Episcopal Church; 2d address, John B. M'Cutcheon, Esq., Irish Methodist Church. 2.30 P. M., Essay, "Missions—Our Resources for the Work," Rev. W. R. Lambuth, M. D., D. D., Methodist Episcopal Church, South. 1st address, Rev. Frederic W. Macdonald, Wesleyan Methodist Church; 2d address, Rev. William Burt, D. D., Methodist Episcopal Church.

Evening meetings yet to be arranged.

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Zion's Herald

Volume LXXIX

Boston, Wednesday, June 26, 1901

Number 26

Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

NEW PATRIARCH ELECTED

MONSIGNOR JOACHIM has been elected supreme ecumenical patriarch of the Eastern Orthodox Catholic Church, or Greek Church, as it is sometimes styled—and thereby hangs an interesting bit of history. Peter the Great, of Russia, abolished the office of patriarch in that country and appointed four metropolitans. The patriarch of Constantinople, therefore, exercises a powerful influence in Russia as well as in the Balkans. Great interest was taken in the recent election by members of this church in all parts of Oriental Christendom. There is a political as well as religious significance to the situation, because the patriarch resides in Constantinople and is reputed to be in deep sympathy with the Macedonians who are conducting an organized agitation for independence. The collisions between the Macedonians and the neighboring Servians and Bulgarians are due largely to the determination on the part of the latter to have native bishops. Thus, with his extensive influence over the faithful in Russia, his sympathies for the Greeks, and the ever present danger of a clash with the Sultan, the new patriarch will need a vast amount of wisdom in order to avoid resurrecting the old "Eastern question."

IMPROVED TELEGRAPH SYSTEM

A FRENCH engineer has invented a process by which a large number of messages can be simultaneously transmitted over the same wire. Experiments have recently been conducted on a line between London and Glasgow. Twelve messages can be sent at the same time, and, by the use of the duplex, the number can be increased to twenty-four. The process is not so complicated as it seems to be at first glance. It is described in a press dispatch from London: "The wire is attached at either end to twelve shorter wires, which lead in one case to twelve sending wires, and in another case to twelve receivers. At the sending end the currents are interrupted by twelve rapidly vibrating metal reeds, each reed vibrating at a different rate of speed. At the receiving end are twelve telephone receivers, with membranes of different thicknesses capable of vibrating at a certain

rate, but at no other. The different rates of these receivers are identical with the rates of the reeds at the sending station. When a message is sent, or when twelve separate messages are sent, what happens is this: The twelve currents enter the wire, each impressed with a distinct vibration rate. At the receiving station they pass through a microphonic receiver, which gives them added strength. They are then discharged through the twelve receivers. As each of these receivers only responds to vibrations of a certain rate, they select each the currents belonging to its own particular message, but are impervious to all the others. By this means the messages are accurately sorted out and kept distinct."

INDUSTRIAL CHEMISTS

CHEMISTS who are willing to depart from the old routine of their profession obtain pleasant and remunerative employment in finding a use for the by-products of many lines of manufacture. Indeed, the industrial chemist has already added millions of dollars to the value of the industrial output of the country, and there is still more for him to do. He has practically abolished all waste in the slaughter houses, gas factories, coke manufacturing, mining industries, the oil business, dairy business, sugar industry, cotton seed oil industry, etc. The Standard Oil Company was practically made by the industrial chemist. The crude oil contains kerosene, gasoline and naphtha, and paraffin. For a long time kerosene alone was extracted, and the rest thrown away. Now every particle of the crude oil is used. In the dairy business the chemist curdled the skimmed milk with alkali and produced casein, which is used for paper sizing, kalsominibg, etc., and may possibly be used in making artificial foods. Chemists claim that casein powder, which resembles a fine tasteless flour, may be substituted for milk in cooking. Chemistry is also being used with profit by the scientific farmer, who applies its principles in studying the adaptation of soils to certain kinds of crops. The significance of the whole matter is that chemistry, once regarded as of very small consequence in a practical world, is a very important factor in our boasted American industries.

MARRIED TEACHERS MUST RESIGN.

SO says the Omaha board of education. The cruel decree has brought forth a vigorous protest, and even threats of an appeal to the courts. The new rule not only affects the promising young woman who hereafter may marry, but applies to all married women teachers who have not won a place in the permanent list by five years' service. The reason given for this

action by the board of education is that women who marry must depend upon their husbands for support, and not hold positions that, in their opinion, belong to unmarried women who are dependent solely upon themselves. This is a live question in other cities besides Omaha, and in occupations other than that of teaching school.

CONSCRIPTION IN ENGLAND

NOW that the new plan of British army reorganization has become a law, much is being said by public men, both on the platform and in the press, about the iniquity of conscription, which will probably be necessary unless stronger inducements are held out to mature men to enlist. "A shilling a day is mighty poor pay," is the refrain that is being taken up by the people. In other words, the horrors of conscription can be avoided only by giving the soldiers more pay and better rations. The present system attracts mere striplings of inferior intelligence, who in the end make expensive soldiers. More pay and better rations, however, would mean increased taxation, and, therefore, conscription and taxation are the questions in England just now. If conscription is avoided, somebody must foot the bill. The question is, Who will do it?

THE LATE EX-GOVERNOR PINGREE

HE came into prominence as mayor of Detroit, and, after holding that office for six successive years, was elected governor of Michigan for two terms. When he was nominated by the Detroit Republicans for mayor, he was confronted by a Democratic majority of three thousand which stood between him and victory. With the impetuous aggressiveness that characterized his public life later, he engaged in the campaign, visiting shops, factories, and homes in search of voters. His plea was that Detroit was at the mercy of corporations owning and operating street railways, and that it was his particular mission to deliver the city. It is said, and probably with truth, that he personally saw nearly every voter in Detroit. He told each one just how the city was being "plundered," and convinced the voters that it was time to make a change. He was elected by a majority of 2,318. During his six years in office he fought all kinds of corporation "grab games" and is credited with having secured a reduction of the gas rate, car fares, and telephone charges, with repaving the city, reforming the contract system and starting a public lighting-plant. During the depression of 1894 he secured the opening of vacant lots in Detroit for the use of the poor in gardening—a plan which spread all over the country. As governor he con-

tinued to fight corporations and secured the passage of a tax reform measure. During the past six months he has been touring in Africa and Europe. In London last week he died suddenly. His body is now *en route* to America. In commenting on him the *Detroit Free Press* says: "Mr. Pingree was a paradox. He had the aggressiveness of a Roosevelt; yet, with a blind confidence that has no place in our modern political school, he could be talked over to those who were his enemies at heart, and assist in furthering the very schemes he was determined to thwart. He rejected his wisest friends for those who applauded his plans, even with disaster in sight. Under opposing impulses, he would relentlessly pursue one set of offenders and as determinedly shield another. He stood immovably for civil authority as represented in his own magistracy, yet he would bend the legislature to his will and condemn the judiciary without stint when it crossed his path." Mr. Pingree was a native of Denmark, Me., and was sixty-five years old. He was a wealthy shoe manufacturer.

PENSION COMMISSIONER EVANS

AN unusual pressure is being brought to bear upon President McKinley to induce or compel him to remove Mr. Evans, the Commissioner of Pensions. The chief grievance against him is that he is resolutely standing in the way of a faction of "grabbers" who are determined that every cent of the appropriation for pensions shall be extracted from the treasury. Some of the secular papers are of the opinion that the clamor comes from the Grand Army, but there are others who charge the pension attorneys with this persistent opposition to Mr. Evans. The pension roll is an enormous affair as it is, and, judging from frequent dispatches from Washington, the commissioner is determined to keep it from growing any larger except for legitimate cases. There has been such a taint of "plunder" about the Pension Office for the last fifteen years that, in the estimation of his friends, the President can afford to sustain an official who has the courage to guard public money even at the risk of his own political welfare.

CUPID IN THE COAL REGIONS

THERE is a matrimonial bureau in operation among the coal miners of Western Pennsylvania which, so far as can be discovered, is doing a perfectly legitimate business. The miners are mostly young men from Austro-Hungary, Russia, Italy, and certain minor principalities of Europe who have come to the United States to dig fortunes out of the ground. There are probably fifty thousand men of foreign birth working in the mines. As soon as an unmarried miner saves a few hundred dollars an agent of the matrimonial bureau approaches him and talks about the superiority of married life over the dreariness of the boarding-house. The miner is easily convinced, but does not know where to find the woman who would be willing to share his lot. The agent then offers to bring a bride from the old country. Fifty dollars is all he asks for his trouble. The miner accepts. Photographs and letters are exchanged, and ere long the bride makes her appearance,

fresh from the land across the sea. It is the custom for the mining community to participate in the wedding festivities and make contributions usually aggregating enough to start the couple in housekeeping. Dozens of weddings of this kind take place each week. The agents in the coal regions have associates in Europe who seek out the young women. It is reported that women who are willing to come are more numerous than are the miners who are anxious to marry.

REPAIRS TO WAR SHIPS

DURING the month of July the departments of Construction and Steam Engineering at the Boston Navy Yard will have considerable work to do, if present expectations are realized. Seven vessels of war are to be overhauled and repaired. They are the "Olympia," the gunboats "Machias," "Bancroft," "Castine" and "Marietta," the cruiser "Newark," and the collier "Brutus." The "Olympia," "Machias" and "Bancroft" are being repaired now. The work to be done will represent an expenditure of nearly \$1,000,000, that on the "Olympia" being \$400,000, and the "Newark" \$500,000. The "Newark" will be thoroughly modernized. There will be a general alteration of machinery and quarters, electrical changes, and a new battery.

EPIDEMIC AMONG HORSES

A STRANGE epidemic is running its course among horses in New York and in sections further west. Veterinarians estimate that forty thousand animals are affected. The disease resembles influenza, and, while it is not killing many animals, it renders them unfit for work as soon as it attacks them. A sudden fever is followed by a cough, and the horse ceases to eat and exhibits signs of weakness and distress. Apparently the disease is communicated by a germ in the air. The recent cool weather is supposed to be the cause of the epidemic. Drivers have been warned to take their horses to the stable as soon as they exhibit the first symptoms of the disease. If proper remedies are applied at the outset a horse recovers in the course of a week. Febri-fuge is first administered to subdue the fever, and, later, tonics are given to create an appetite. The veterinarians are watching developments closely, fearing that the epidemic will become more deadly in its effects.

WOMEN EXCLUDED

MISS MARION GRIFFIN, of Memphis, applied to the Supreme Court of Tennessee for permission to practice before that tribunal. Her request was denied. The application was refused on the ground that a lawyer practicing before a court is an officer of that court. Inasmuch as a Tennessee statute prohibits women from holding public office unless they are given special permission by the legislature, the court ruled that to admit the woman would be contrary to the law of the State. This matter of making women eligible to practice in the Supreme Court has been before the last two state legislatures, but both bodies declined to enact the desired legislation. Since the ruling of the Supreme Court, the question of a woman

lawyer's eligibility to practice in the lower courts of the State has been raised, and will probably be legally tested.

FOR HOMELESS GIRLS

AN ideal colony is planned by Mrs. F. M. Smith, of California, a woman of wealth and philanthropic impulses. She proposes to provide homes and training for 100 homeless girls. Her plan is to build ten cottages in a thirty-five acre park near East Oakland, not far from her own home. Each cottage will have rooms for ten girls, one for the matron, a parlor, kitchen, dining-room, and guest-chamber. The matron will be a sort of "house mother," who will manage the home on the family plan. Girls of all ages will be taken, furnished opportunities for an education and start in life, and helped in other ways. The housework of each cottage will be done by its inmates. Educational advantages will come from the public schools of the neighborhood. The support of the colony will be furnished by an endowment provided for by Mrs. Smith.

BIG WHEAT CROP IN KANSAS

THE wheat crop in Kansas is so large this season that it has been necessary to import men by the thousands to do the harvesting. Most of the laborers are from Missouri, but some are from New York, Pennsylvania, North Carolina, Michigan, Illinois, New Jersey and even from Maine. They are paid \$1.50 to \$2.50 per day, in addition to board and lodging. The high rate of wages offered has induced many men employed in building railroads in Southern Kansas and Oklahoma to leave railroading and go to farming. So great an increase of employees has resulted that the farmers' wives find it difficult to procure sufficient help to do the cooking. Last summer, also, there was a large crop and men were brought in to assist in harvesting. Many found permanent employment, while others took land and have raised crops on the shares. Reports from other sections of the west indicate a large crop of all kinds of cereals this season.

BIG COLONIZATION PLAN

THE Santa Fé railway company is carrying out a vast colonization plan, which will result in bringing many thousands of Italians to this country and locating them on lands in Southern California, New Mexico, Oklahoma and Texas. A general agent in charge of immigration is located in Rome. He will be supplied with men and money for inducing the Italians to emigrate to the United States. Among other agencies he will use 100,000 paper-covered books of 250 pages each, printed in the Italian language. The books are plentifully illustrated with views taken from interesting spots along the line of the Santa Fé road. The inducements offered are small farms at low prices. It is understood that as soon as the Italian agency is strongly established, the colonization system will be extended to other European countries. An official of the road says: "We intend to bring over only the better class of Italians, and we hope to do a large business from Italy during the next year. By establishing agencies there and having our own men

on the ground we will be able to select our immigrants to a certain extent and bring over only those who we feel sure will make homes in the western country."

ANOTHER ARCTIC EXPEDITION

HERBERT L. BRIDGMAN, secretary of the Peary Arctic Club of New York, will command an expedition—the fourth of the series—to be sent out soon for the relief of Mr. Peary. The chief purpose of the trip is to effect a junction at the earliest possible moment with Lieutenant Peary and the "Windward." The "Erick," the club's chartered steamer, is now on the way from London to St. John's, N. F., to which point the captain and crew will be shipped, after which the vessel will be taken to Sydney, C. B., for coal and supplies. The expectation is that the journey northward will begin the middle of next month. Dr. Frederick Cook, of Brooklyn, will be the surgeon of the "Erick" company, and Prof. Stone, of the Polytechnic Institute, and Herbert Berli, of Brooklyn, will be guests on the cruise. Three years have elapsed since Lieutenant Peary left America. Nothing has been heard from the "Windward" since her departure from Godhaven, Greenland, Aug. 20, 1900, with Mrs. Peary and daughter on board. There is a hope that the "Windward" has been detained by order of Lieutenant Peary.

DISFRANCHISEMENT IN THE SOUTH

"HOW can we deprive the Negro of his vote without clashing with the federal Constitution?" That is the question that is agitating the statesmen of the South. The only way the end desired can be accomplished without deliberate race legislation, which would be illegal, is to impose an educational and property qualification. This at once brings forward the objection that such a requirement would also deprive a large number of whites of the right of suffrage. Those who are so eager to disqualify the Negro are equally desirous of protecting all the whites in the exercise of the right to vote. Judging from the tone of public utterances in the North, national statesmen favor franchise legislation that will put a premium on education and thrift regardless of color, but object to disqualification solely on the ground of color. This is the problem that the Alabama and Virginia constitutional conventions are attempting to solve. Mississippi, North Carolina and Louisiana have already disfranchised Negroes, but there is serious question as to the constitutionality of such legislation in those states.

REFORM IN PHILADELPHIA

ON Thursday night of this week a town meeting will be held in Philadelphia to consolidate all political forces opposed to the present city administration. Philadelphians are aroused. While they have been cognizant of irregularities in the management of municipal affairs for some time, they did not really wake up until the city government literally gave away rapid transit franchises valued at millions of dollars. The iniquity of the transaction was forced upon public attention when John Wanamaker personally offered

\$3,000,000 for the franchises, on condition that \$2,500,000 should be turned over to the city for public improvements and \$500,000 be retained by the holders of the grants. He also agreed to operate the surface cars for 3-cent fares during the hours of heaviest traffic morning and evening. If Mr. Wanamaker's offer is accepted, the city will have the right to resume the franchises within ten years, upon payment of the actual money expended and invested in the various enterprises covered by the charters and ordinances. Thus far the men holding the franchises have refused to sell to Mr. Wanamaker.

RELICS OF THE REVOLUTION

VERY interesting revolutionary relics have been recovered from the bottom of Lake Champlain by a diver from Evanston, Ill., who has been doing work in the vicinity of Burlington. Learning that the American schooner "Royal Savage" was disabled and sunk south of Valcour Island in an engagement with the British in 1776, he decided to make an investigation. He found the hull in twenty feet of water. Three gun-carriages and a quantity of cannon balls were recovered. The carriages are two feet high, three feet wide, four feet long, and are constructed of wood and iron. The wood is partly eaten away, partly petrified, while the iron is covered with rust. Among the cannon balls are chain shot, bar shot, grape shot, and solid shot. One gun-carriage was given to the city of Burlington, and the other two were sent to the Smithsonian Institute. It is known that the papers of General Benedict Arnold were lost in this battle, and it is suggested that a further investigation may possibly lead to their discovery, along with other interesting relics.

CONDITIONS IN SOUTH AFRICA

INDIGNATION has been aroused among Boer sympathizers in England over the system of concentration camps in the Orange River colonies and the Transvaal in which Boer women and children are imprisoned. This herding of non-combatants together to be fed at the expense of the British, is the natural outgrowth of the policy of wholesale destruction of Boer property. An agent of the "Distress Fund for South African Women and Children," of England, reports that the system is "a wholesale cruelty which can never be wiped out of the memories of the people." It falls heaviest on the children. "Thousands who are physically unfit are placed in conditions of life that they have not the strength to endure." This report has intensified the feeling that the government has been concealing much unpleasant information about the situation in South Africa. A pro-Boer meeting in London last week caused an angry demonstration that almost degenerated into a riot. The war has been in progress eighty-seven weeks. The British have lost in action 4,188 men; by disease, 9,667; from wounds, 1,404; by accident, 357; by death in captivity, 97. They are holding 20,000 Boers as prisoners, and it is estimated that the Boers have less than two-thirds that number in the field. The British army is as large as it ever was; yet the commander is unable to do little

more than guard his lines of communication.

GOVERNMENT OF THE PHILIPPINES

CIVIL government will be established in the Philippine Islands on July 4, with Hon. William H. Taft as governor. The Taft commission will be continued with Judge Taft as president. General A. R. Chaffee becomes military governor in place of General MacArthur. It appears that the new government will be a combination of the civil and military. The military governor will be relieved of all civil duties, but will continue to exercise authority in those districts in which insurrection exists or in which public order is not sufficiently restored to enable provincial governments to be established. Adjutant General Corbin will deliver the commission of Governor Taft in person when he arrives in the Philippines about three weeks hence.

EVENTS WORTH NOTING

Judge MacDougall, of Toronto, rules that divorces obtained by Canadians in the United States are not valid in Canada.

The application for an injunction to restrain the Secretary of the Interior from opening the Kiowa, Comanche, and Apache lands in Oklahoma to settlement, was denied.

The Virginia Negro Business Men's League, of Richmond, has petitioned the Virginia Constitutional convention not to disfranchise the Negro voters of that State.

A flood, caused by a cloud burst, swept down the Elkhorn River valley in West Virginia on Sunday, resulting in the loss of nearly 100 lives and the destruction of valuable property.

Hoshi Toru, an eminent Japanese statesman, former cabinet minister of posts and at one time minister to Washington, was stabbed to death at a meeting of the city assembly in Tokyo on Friday of last week.

Adelbert S. Hay, son of the Secretary of State, and formerly United States consul-general to Pretoria, South Africa, fell from a third-story window of a hotel in New Haven early Sunday morning and was instantly killed. It is supposed that he was attacked by vertigo while standing near the window.

The young men of the graduating class of Wesleyan University have very wisely rescinded their vote of last week declaring that the young women members should not sit on the platform with them during class-day exercises. They properly characterized their former action as "unjust, unfair, and ungentlemanly."

On Saturday of this week the volunteer army, called into being by the Spanish war, will cease to exist, and the work of mustering out will begin. Volunteers are being hurried homeward from the Philippines and Cuba, and, with the exception of one company, all will be discharged on home territory. The one exception is the Forty-second Infantry, which was detained at Nagasaki because of the plague epidemic.

The United States recently imposed a tax upon Russian petroleum, whereupon the Russians retaliated with the maximum tax on American bicycles, resins, and machinery on the ground that they were the victims of discrimination. Secretary Hay has the matter in charge and is confident he can satisfactorily explain the action of this government.

ENVIRONED BY GOD

THE new science and the new theology, so far as there is one, abound in beautiful expressions which are rich in meaning for daily life. And we need to bring them out of the world of theory and set them splendidly into the midst of our common vocabulary. We hear so much about environment, and about the immanent God! But what value have these truths for our common work? They must not remain in the books of theology. They must be translated into the language of every day.

The environment of the spirit is God. In Him truly we live and move and have our being. But this means something for our kitchens and our offices. We are not environed by God in the church on Sunday, during the mountain-top experiences of life, and when we rush passionately toward new ideals in the moments of spiritual vision—to be left alone by Him in the week-day's work when we plod through the commonplace and can see but one step ahead. We are environed by God all the while we work or rest. His love is like the atmosphere which embraces the eagle and bears him up in his flight toward the blue. You are the son of the Father, and nothing ever can separate you from the Father's love. The transcendent truth of the theologies is also the practical truth for every day. We are to bow reverently in the presence of the fact, and we are also to live sweetly and bravely supported by it. God is ours for daily duty, and "round our restlessness, His rest" may be felt sweetly every day by each serene and trustful soul.

SOME INTERESTING FIGURES

THERE is, we find, a widespread interest as to the practical effect on the appointments during the past year of the removal of the time limit. This is very natural. Yet, of course, it must be remembered that a single year, or even a single quadrennium, is altogether too short a time in which to form a conclusive judgment as to the working of so important a measure. Any discussion of its effects based on observations for this brief period must of necessity be superficial. Nevertheless, since discussion of some sort seems to be demanded, we have taken pains to collect the facts from the six New England Conferences, and present them herewith to our readers.

The Minutes show that appointments for the sixth year were made as follows: From the East Maine Conference one, Maine two, New Hampshire one, Vermont three, New England five, N. E. Southern three; making a total of fifteen from the six Conferences. The larger proportion of these were on small charges. Sixteen were removed at the end of the fifth year, two at least who would otherwise have remained being taken up for promotion; so that of the 31 eligible out of 836 appointees to return for the sixth year, almost exactly half received the appointment.

It has been a theory with some that the removal of the time limit would decrease the number appointed for the fourth and fifth years since there would no longer be the stimulus afforded by a

desire on the part of both pastor and church to fill out the exact measure of possible service. To test this matter, and also for other purposes of interesting comparison as to the average length of our pastorates, we have procured, and here submit, tables covering from eight to twelve years past in nearly all our New England Conferences. They will be found valuable for reference as the years go on.

EAST MAINE						
	1	2	3	4	5	Total
1892	55	15	22	6	6	104
1893	48	33	11	10	3	105
1894	44	35	17	4	4	104
1895	39	35	19	9	3	105
1896	50	26	19	9	7	111
1897	55	30	14	7	3	109
1898	41	37	21	8	2	109
1899	48	25	24	9	3	109
1900	49	36	15	5	3	108
1901	47	29	20	7	6	104
Av.	48	30	18	7	3	107

MAINE						
	1	2	3	4	5	Total
1894	41	31	18	10	1	101
1895	49	29	11	6	4	99
1896	30	41	17	7	7	102
1897	49	19	16	10	4	98
1898	34	46	8	9	5	102
1899	40	27	29	4	4	104
1900	40	39	14	13	3	109
1901	30	37	24	10	4	107
Av.	39	34	17	9	4	104

NEW HAMPSHIRE						
	1	2	3	4	5	Total
1890	45	27	27	8	2	109
1891	61	24	14	8	1	113
1892	62	33	10	7	4	116
1893	49	28	25	7	3	112
1894	49	32	15	12	3	111
1895	40	28	23	9	11	111
1896	56	31	14	8	3	112
1897	55	38	15	4	3	115
1898	48	42	25	7	2	123
1899	51	35	23	7	1	117
1900	39	48	20	9	4	120
1901	51	33	24	8	2	119
Av.	50	33	20	8	3	115

VERMONT						
	1	2	3	4	5	Total
1890	33	26	18	3	0	80
1891	26	27	15	7	3	78
1892	28	21	16	8	2	75
1893	26	26	10	5	4	71
1894	42	19	14	5	3	83
1895	31	36	12	4	3	86
1896	32	32	23	3	1	91
1897	25	32	20	13	1	91
1898	31	24	18	9	9	91
1899	39	31	8	7	3	88
1900	31	30	19	5	4	89
1901	24	25	20	10	4	86
Av.	31	27	16	7	3	84

NEW ENGLAND						
	1	2	3	4	5	Total
1894	110	67	38	17	4	236
1895	90	77	43	19	10	244
1896	95	66	57	22	8	248
1897	91	71	41	28	13	244
1898	110	66	39	15	14	244
1899	105	81	35	15	8	244
1900	103	60	43	15	9	230
1901	98	69	41	23	6	242
Av.	100	70	42	19	9	243

NEW ENGLAND SOUTHERN						
	1	2	3	4	5	Total
1898	73	55	36	16	6	186
1901	70	50	33	13	9	178

An inspection of these tables shows that the number of fourth year appointments at the recent sessions was in three cases above the average and in two cases the same; it shows that the number of fifth year appointments was in three cases below the average, in one case above, and in one case the same. So that, combining the fourth and fifth year appointments,

only in three instances was the number reduced, while in seven instances it either remained the same or was increased. The number of three year appointments was also in four cases out of five above the average, and in the fifth it was only one below. This does not look as though the removal of the time limit was likely to shorten rather than lengthen the pastorate; but, as we said at the beginning, one year proves little.

A secretary, who is also a presiding elder, says, "I do not think the removal of the time limit has operated unfavorably against four and five year appointments." Another secretary says, "The removal of the time limit has not materially changed matters." Still another, "I think that fully half the five year appointments have been of men and places that are regarded as at the lower end of the line." Another remarks, "The few men who stay beyond three years are in the best charges, or are in very poor charges and remain because unable to get better ones, or perhaps are easily satisfied men. Most of our men become uneasy in the second or third year and demand a change."

A very significant reflection, which will come to many on glancing at these tables, is that from 37 to 46 per cent. of the men appointed (including, except in the Vermont Conference, those called "supplies") move every year. The restlessness which this argues on the part of both pastors and people—growing probably out of hard conditions and unsatisfactory progress—is far from ideal.

We judge that New England is in no way peculiar about this. At the late session of the Baltimore Conference there were only three appointed for the sixth year, while 63 out of 169, or 37 per cent. were sent to new places. Bishop Mallalieu, after presiding at eight Conferences during the year in different parts of the country, "a fair average group," finds among them only 32 five year men, including two "supplies." Only five of these were appointed for the sixth year—five among eight Conferences—"and in the case of only two of these was there a pronounced and convincing reason for such appointment." Bishop Merrill, in the *Central Christian Advocate*, writing of his experience in making appointments since the last General Conference, says: "So far as my own observation has gone, but few of the stronger churches have asked for the return of pastors whose five years expired at the last Conference. A few have been returned for the sixth year, mostly in the less important charges, and where there was little real interest at stake whether there was a return or a removal. It has not fallen to my lot to meet a single case where serious damage would have come to the church through the working of the old rule of limitation. But this proves nothing as to the wisdom of the change. It will take several years to determine that."

There is no likelihood that the rule will be altered at the next General Conference, if ever. What then is the best course to pursue under existing circumstances? What will check the too prevalent desire for change which works harm in many ways? We heartily endorse the words of Bishop Mallalieu, which are as follows:

"I would venture to suggest that the churches rally as never before to the support of the pastors, remembering that a pastor's usefulness and influence depend very largely upon the active and hearty co-operation of the church. And I would further venture to suggest that every preacher in his study, in his pastoral work, in his social meetings, in his pulpit efforts, do his very best every time, look to God for His blessing, and trust Him without worry for all his future."

Important University Addresses

BISHOP POTTER, of New York, delivered last week before the Phi Beta Kappa Society of the University of Rochester, N. Y., the annual address. The Bishop has made the reputation for saying what he thinks under every circumstance, and scarcely another man speaks with so much effect to the general public. The New York Sun presents this abstract of his address:

"We are hearing much of battering down that ancient kingdom in the East, and of rescuing them from their ignorance. Well, suppose we begin by emancipating ourselves from our own ignorance? We pride ourselves on our achievements, and engage ourselves in endeavors to lift them from the bondage in which we believe they have fallen.

"Who has not heard the Chinese spoken of as stolid in their ignorance? We defile the graves of the Chinese in our burying-grounds, as I read in a paper but recently, and in the same breath boast of our superior accomplishments.

"I admire the noble lives of missionaries in foreign lands, but I am at a loss to account for the disregard of customs of these foreign countries by our missionaries.

"In some countries a woman who travels unaccompanied is considered an unprincipled person, and yet our women missionaries disregard this custom, making themselves the scoff and jest of foreigners. When we go to foreign countries, isn't it well to learn and conform to the usages of the country where we are? Also, is it too much to ask that some further measure of knowledge be required of those who are the official agents of our country in foreign lands?

"I inquired some time ago while traveling abroad regarding the accurate knowledge, intelligence, broad-mindedness, and compliance with customs on the part of our consular service, and I found that these qualities were as much to be found there as are grace and elegance on the part of a bull in a china shop."

Bishop Potter spoke forcibly of "our discreditable representation in foreign lands," and quoted a conversation with a business friend on this subject to show that business agents have more polish than our consular officers.

"The consular service is mostly made up of men who are selected by the senators to pay debts to political heelers by forcing the hand of the executive," said he. "It constitutes a vast system of political sway, and is degrading to this high legislative body. We hear of the bad conditions that exist in our city governments, but our attention needs also to be diverted to the poor quality of the representatives that we send abroad."

Without doubt the words of the Bishop concerning our missionaries with be welcomed by some as a severe criticism of them, but it should be noted that he reflects only upon the unwisdom, or lack of judgment, exercised, and not upon any act affecting purity of Christian character. And why should the church be so sensitive if the judgment of a missionary is questioned? Missionaries are not infallible; they were not before they went to their field, and are not while there. They carry all their infirmities of judgment with them, and are often obliged to act alone and unadvised. The remarkable fact is not that they make mistakes — which they certainly do — but that they make so few mis-

takes. Bishop Potter has done well in calling the attention of the general public to these facts.

Another noteworthy address was delivered at Tufts College, at the annual commencement dinner, by Minister E. H. Conger, who, besides being the most distinguished guest of the institution, received the degree of LL. D. Of course, Mr. Conger had but one theme, and that was "China." He closed with these significant words:

"The spirit at present, among all powers and people toward China, seems to be that of commercial exploit and endeavor. This must not be lost sight of. But there should be a higher motive to control our people in their future intercourse with China. We, with our religion, cannot afford to withhold these humanizing and civilizing influences from those who need them and are calling for them from beyond the seas.

"For this purpose thousands have crossed the Pacific, and have gone and continue to go to do philanthropic work in China. And as Western men and women gather there, strenuous efforts will be made to lift that people out of their condition of toil. Extreme interest will be aroused in their apparent hard lot, and efforts to make their lives easier will be more appreciated than the work of missionaries to make them better. The labor of the missionaries will then be all the more necessary, though more difficult.

"Moral and spiritual uplift always makes material relief easier, better and surer. For a long time the average Chinese official has been prejudiced against missionaries and missionary work. He believes them to propagate a political theory to establish a democracy upon the ruins of imperialism. This opinion is now being corrected by strenuous efforts and persistent work. There is a growing demand for western ideas and western education.

"I realize that the blow of last summer was severe and overwhelming to the educational institutions of China. The loss of that splendid army of Christian workers was appalling. Yet I am not discouraged. I believe that the struggles in India, Egypt, Turkey, in the Philippines and in China are all part of God's great plan for the betterment of the human race; that the work in the end will succeed, and finally His name will prevail everywhere."

The Christian Church is under a grateful and lively sense of obligation to Mr. Conger for his loyal support, upon all occasions, of the missionaries in China. Perhaps no American layman is able to speak with such intelligence concerning missionary work in that land. He has never uttered an adverse criticism, and his words have always been unequivocal and heartily appreciative. He knows whereof he speaks — as Bishop Potter does not. Is there not a fitness, therefore, in placing his estimate of the missionaries over against that of the Bishop?

The American Zionists

THE Federation of American Zionists held its fourth annual convention at Philadelphia on Sunday and Monday of last week. About one hundred delegates were present representing nearly all parts of the country, but chiefly New York, Philadelphia, and Boston. Professor Richard Gottheil, of Columbia College, who presided, was continued as president for the ensuing year. A Zionist journal in the English and Yiddish languages is to be at once started. Resolutions were also passed looking to the encouragement of the use of Palestinian products, and increased study of the Hebrew language, and the disposal of more shares of the Jewish Colonial Bank.

Dr. Theodor Hertzl, a Vienna journalist, brought into existence a few years ago this movement, which looks to a realization of the Jewish dream of the ages, namely, a restoration to Palestine and to nationality of this ancient people now so widely scattered and so considerably emasculated by the persecutions of many centuries. They hope to buy the land of their fathers with

the contributions of rich and poor. Time will, of course, tell whether the project is practical or not. Only a small part of the Jews as yet take much stock in it. There is much opposition to it on the part of most of the orthodox and liberal wings. International and political complications would also instantly spring up as soon as any extensive operations were attempted. Until there is a very different government in Palestine from that of the unspeakable Turk, no very bright hopes can be entertained as to the prosperity of colonization enterprises, and American Jews, at least, will be slow about emigrating. For the downtrodden Jews of Eastern Europe the opening is a different one, and enough of them may be attracted to fill all the places at present available and use up all the shekels that can be collected. As long as the money to be distributed holds out, sufficient people to receive it will undoubtedly put in an appearance; but the development of independent, self-supporting colonies there has so far been found a matter of extreme difficulty. However, affairs seem to be somewhat improving of late; and if the Zionists, who number now 7,000 in this country and many more thousands in Europe, can effect an alteration in the condition of things that will benefit their poorer brethren, we shall unfeignedly rejoice. The Zionist convention of 1902 will be held in Boston, and by that time we trust decided progress may be reported.

PERSONALS

— President and Mrs. McKinley will soon go to their home in Canton for the summer.

— Dr. John F. Goucher and family are in Europe and will remain until after the Ecumenical Conference.

— Dr. Samuel Dickie, who has been acting president of Albion College for some months, has been elected president by the Board of Trustees.

— Mrs. L. J. Covington, wife of the Methodist pastor at Issaquah, Wash., is visiting relatives and friends in Boston and other parts of New England.

— Paul W. Linebarger, who has recently been appointed a United States judge to act in the Philippines, is a son of Rev. Isaac Linebarger, of Rock River Conference.

— Dr. A. N. Fisher, editor of the *Pacific Christian Advocate*, in company with Mrs. Fisher, is visiting former parishioners in Rochester, New York. Mrs. Fisher is a member of the executive committee of the Women's Foreign Missionary Society, the meeting of which was the occasion of her presence in Rochester.

— Rev. Fred Winslow Adams, pastor of Epworth Church, New Haven, Conn., was married to Miss Harriet M. Heath, in the Methodist Episcopal Church at Slingerlands, N. Y., June 11. The ceremony was performed by Rev. C. A. S. Heath, father of the bride, who was assisted by Rev. True P. Adams, father of the groom.

— "Father" Dyer, also well known as "The Snow Shoe Itinerant," one of the famous Methodist preachers of the West, died in Denver, June 16, aged 89 years. He was the author of a book bearing that title. His picture is among those which have a place in the dome of the State Capitol as a testimony to his work as a pioneer in the winning of the West.

— Dr. Henry Graham, of Troy Conference, had the unique privilege of officiating at a double wedding in his own home on June 13, in which he united in marriage his daughter, Miss Jeanette Fair-

bairn Graham to the Rev. George K. Statham, of Troy, and his daughter, Miss Sarah Newcomb Graham, to Mr. George Franklin Bowerman, of Wilmington, Del.

— Rev. Milton B. Pratt, of Akron, Ohio, received the degree of D.D. from Mt. Union college.

— Rev. Dr. D. L. Rader, at the request of Bishop Cranston, will supply the church at Blue Earth City, Minn. He will enter at once upon the pastorate.

— Rev. Camden M. Coburn, D. D., has been invited to the pastorate of St. James Methodist Episcopal Church, Chicago, and signifies his willingness to accept.

— Rev. John Pearce, of East Bridgewater, left Boston on the "New England" of the Dominion Line, to visit his mother in Cornwall. He expects to be absent nine weeks.

— It seems that Rev. Frank Ballard, who left Wesleyan Methodism to become pastor five years ago of Wycliffe Congregational Church, Hull, resigns because of friction with his people.

— The *Epworth Herald* says: "Rev. W. F. Sheridan, of the Detroit Conference, is desired for the pastorate of Trinity Church, Louisville. The arrangement will probably be consummated."

— The sudden death of Rev. Dr. William Fawcett, pastor of the River Forest Church, Chicago, at Albert Lea, Minn., June 10, was due, it is said, to ptomaine poisoning from eating canned salmon.

— The *Methodist Recorder*, London, calls attention to the illness of Rev. W. L. Watkinson, D. D.; mention is made of his "sharp and serious attack," and that he ought to rest for many months.

— Rev. and Mrs. George Alcott Phinney have gone to Christmas Cove, Me., for the summer. Our readers will regret to learn that we publish the last of the excellent letters of travel from Mr. Phinney's pen in this issue.

— Rev. Thos. C. Cleveland of Atlanta, Ga., is visiting his brother-in-law, Rev. E. H. Hughes of Malden. Mr. Cleveland has preached both at Centre Church, Malden, and at our church in Newton Centre with great acceptance.

— The late Rev. Dr. Maltbie D. Babcock of the Brick Church, New York, left an estate valued at \$1,000. Although he received large salaries, he was prodigally generous to all good causes and especially to impecunious people in his own church.

— Rev. Edward P. F. Dearborn, formerly of the New Hampshire Conference, has been transferred from the Colorado Conference to the California Conference and stationed at Dutch Flat. He has been doing work in the California Conference for about two years.

— Miss Helen Mandane Hyde, daughter of Rev. and Mrs. E. L. Hyde, was married to Mr. Harold Latham Bradley, June 19, in the Methodist Church, Hyde Park, Mass. The ceremony was performed by the bride's father, assisted by Rev. G. F. Durgin, pastor of the church.

— Rev. Dr. S. A. Steel, formerly editor of the *Epworth Era*, now pastor of Market Street church, Petersburg, Va., will take charge of a college at Athens, in Alabama. The college will be organized along industrial lines and will offer advantages to the whites similar to those supplied to the colored youth of the South by Booker Washington's industrial school.

— Announcement is made in the secular press that President McKinley has consented to lay the corner stones of the proposed two new buildings of the American University in Washington, D. C., next

autumn. The buildings are the Hall of Government, erected in honor of the State of Ohio, and the Hall of Administration, in honor of the State of Pennsylvania.

— Mrs. Mary Drew Peavey, of South Boston, died on Sunday morning at the home of her daughter, Mrs. J. W. Tower, aged one hundred and six years! Our readers have become familiar with this worthy centenarian through reports of the observance of her recent anniversaries. She celebrated her 100th birthday, May 16.

— Rev. Jason Franklin Chase, pastor of the church at West Roxbury, and Miss Bertha Eaton Newell, of Springfield, were united in marriage, at the home of the bride's parents, on Wednesday, June 19, at noon, Rev. T. Corwin Watkins, D. D., officiating. Rev. and Mrs. Chase started at once on a trip to the Pan-American Exposition, Niagara Falls, Thousand Islands and Toronto.

— Professor D. A. Hayes, of Garrett Biblical Institute, son of Dr. James Hayes, of Raper Chapel, Dayton, O., was granted the degree of S. T. D. *in cursu* by Boston University, at its commencement. This degree has been granted in only two instances by Boston University. Professor Hayes has just been appointed to the chair of New Testament Exegesis in Garrett Biblical Institute. He had the chair of the English Bible before.

— Rev. G. Campbell Morgan, of London, who is to undertake to carry on some of the many lines of work projected by Mr. Moody, has arrived in this country with his family. He will reside in Baltimore; why that city is selected for his residence does not appear. We wish him largest success in an impossible place and work, as the nominal successor of Mr. Moody, but confess that we are not very sanguine. He is the antithesis of Mr. Moody in physical appearance.

— Rev. Leon Edwin Bell, pastor of the Centralville Methodist Episcopal Church, Lowell, and Miss Luella Pauline Hawkes, the youngest daughter of Mr. and Mrs. White H. Hawkes of Belchertown, Mass., were married at the home of the bride, Thursday, June 20. The ceremony (with the double ring service) was performed by Rev. Franklin I. Bell, father of the groom, assisted by Rev. J. B. Adkins of the Congregational Church, the bride's pastor.

— Hon. Charles Davenport, the "grand old man" of Bath, Me., died on Wednesday morning, June 19, after only a week's illness, at the age of ninety-two years. He was in active business to the last. He was for forty-one years president of the Bath Savings Institution, and was president of the board of trustees of the Beacon Street Methodist Episcopal Church from its origin to his death. He was a Sunday-school superintendent for about half a century, and a choir leader for sixty years. His funeral was held at his residence on Saturday afternoon, under the charge of Rev. Mr. Merrill, pastor of the Beacon Street Church. Rev. J. E. C. Sawyer, D. D., for many years an intimate friend of the deceased, delivered an address.

— In unveiling the statue of Bismarck in the city of Berlin, last week, Count von Bülow, the Imperial Chancellor, characterized the great German in the following fitting terms: "Among the whole German people there is no one who does not know that no vestige of the Iron Chancellor's days upon earth will disappear; that the admiration and gratitude toward him will increase while German hearts beat or while German fists are clenched. Bismarck's was a leonine nature. Upon earth he stood amid the dust of battle. Battle brings with it just opposition, unjust misunderstanding-

ing, honorable enmity and blind hatred. When the dust is dispersed, there remains only the memory of unparalleled deeds and of peerless personality."

BRIEFLETS

Last week certain ministers of the city of Denver were summoned by Judge Palmer to answer to the charge of contempt because in their pulpits they had publicly criticized the judge and questioned his official honesty. While the cases, at this writing, have not been disposed of, it looks as if the ministers were technically liable.

A man does not have to go out of his way in search of either good or evil. There is plenty of both beside the commonest path. Life is chiefly made up of a succession of choices between ever-present good and evil.

The *Boston Herald* presents the case concerning the search of Northwestern University for a president in these few and forceful words: "Many are called, but few are chosen." The committee appointed to find a new president for the Northwestern University, Chicago, has been at it nine months and examined the qualifications of twenty men, but as yet no one has appeared who just fills the bill. Chicagoans are particular."

The announcement that the First Methodist Episcopal Church of Omaha, through its officers, has ordered women to remove their hats in the public service produces only a feeling of humiliation and regret. It was supposed that this ridiculous "church fad," long ago had had its full run. The First Church is signally belated. As we have said before, we strongly oppose this intermeddling, not only because it is unreasonable and divisive, but because it interferes with the natural rights of women. Women who are thus governed by men in the "free house of God" will be justified in seeking another church where their freedom will not be invaded.

Are we not too much inclined to shrink from a perfect beholding of duty? There is a kind of blindness or blurred vision regarding opportunity and obligation that men are quite willing to endure, and to relieve which they seldom go in search of a moral oculist.

Unusual interest was shown this year in the commencement exercises at Syracuse University. The attendance was large, and the alumni were especially gratified with the work of the year and the high hopes for

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Rev. Charles A. Shatto Dead

WE learn from a special dispatch to the *Boston Herald* of Monday, our only source of information as we go to press, that Rev. Charles A. Shatto, pastor of the church at Athol, died very suddenly at the home of his father in Weldon, O., June 23. He preached in his own pulpit on June 16, giving notice that he should leave at once to visit his father on account of the latter's severe illness. The next news concerning him was a telegram, received on Sunday, announcing his death. Mr. Shatto was thirty-seven years of age, and was a graduate of Allegheny College and of the Boston University school of theology. He had preached at Atlantic, Newton Highlands, Jamaica Plain, Northampton, and was pastor over the Baker Memorial Church in Boston the past year. He was appointed to Athol last April, and had won a large number of friends in the town. About three years ago he married Miss Ena F. Koyle of Boston.

NEW YORK LETTER

HOLLAND

WHAT exceedingly bulky volumes are the "Official Minutes" of these metropolitan Conferences, as now published! As we compare them with the slender little pamphlets issued by the feeble Conferences of an early day, what a contrast they present! The Newark has 136 pages, the New York East 152, and the old New York has grown to 178 pages. That pastoral record in the two New York Conferences is a very convenient feature. While not entering very fully into minute details, it gives us a bird's eye view of the ministerial life of each preacher presented. The Newark seems to be a trifle behind the age in this item, but in other particulars their Minutes are excellent.

In one hundred years of its history the New York has had but eighteen secretaries; while on the roll of its honored dead there are 300 names. In other words, they have a Conference on the other side that is fully one hundred stronger than the Conference that answers to roll-call here.

The New York East has had but six secretaries in fifty-two years, and the Newark has had but three secretaries in forty-four years. The present efficient scribe, Dr. Dodd, has served faithfully for just twenty years.

The death-rate has been pretty heavy during the past year in these three Conferences. There were eight deaths in the Newark, eight in the New York and nine in the New York East. A pleasing feature of these Conferences is to print portraits of the translated preachers in connection with the written sketches of their ministerial lives. In all of the Minutes the portraits are really creditable. The group plan of the New York East and Newark is quite neat.

In some of these Conferences there was slight debate as to the length of these personal sketches and as to whether or no they should be read in full in the Conference memorial service. This year the memoirs occupy fourteen pages in the New York East (they do not write as much as they talk), nineteen in the New York, and twenty-two in the Newark.

A copy of the New Jersey Conference Minutes is "on our table" — as you editors say — and it is a substantial affair indeed. The Minutes proper cover about 125 pages, and the detailed list of the missionary contributors and contributions fill up just the same amount of space. I am told that the general missionary treasury pays this bill of expense. In this case it must amount to fully \$300 — possibly more. In this day of rare missionary opportunity does it pay to spend our missionary funds in this manner? And it is a serious question as to whether it is in fullest harmony with the New Testament idea of right and left hand giving. Is there not too much of the dress parade idea about it? Does it, after all, develop the true spirit of Christian benevolence?

Recently we had quite a unique coincidence. On two devotional Mondays (four weeks apart) we had two sermons on the same subject — Daniel's colossal composite image on the plain and the little stone rolling toward it on a mission of destruction bent. The two preachers on these special occasions were equal to the emergency. The first on the scene was Rev. George C. Peck, pastor of First Church, Mount Vernon, N. Y., and the second one was Rev. Dr. J. Wesley Johnston, pastor of old John Street Church, New York City. The New York East Conference has the honor of containing both of them.

The two sermons were of a high order, but how utterly unlike. Mr. Peck's sermon

was crisp and original in the way of putting things, full of bright sayings and neat word-paintings, and was much enjoyed by all who listened to him. His audiences will not need to take peppermint lozenges with them to church in order to keep awake. He will furnish both sermon and the lozenges. And how finely he looms up in the pulpit! After all, size and symmetry do count, if connected with some other things that we could name. This promising young preacher is not so vehement or dramatic as was his gifted father, but is strong and winsome.

Dr. Johnston's sermon was of an utterly different sort, and yet just as fully enjoyed by his audience. It was strong and logical, well thought out, well put together and well launched. And it was full of fervor and vigor, and liberated a lot of hearty amens. Dr. Johnston has a remarkably fecund and versatile mind. Take his stories, his newspaper articles, and his sermons; and how difficult to think of all of these products slipping down off the same pen's nib! How pleasing to think of this genius filling the historic pulpit of our national church — old John Street — the mother of us all!

On an occasional Monday the preachers, for variety's sake, like something a trifle lighter than theology or sociology. So, not many weeks ago, Rev. Jonathan M. Meeker, pastor of the Market Street Church, Paterson, N. J., read an attractive and sharp-pointed paper on Allen's "Reign of Law." The paper and several of the speakers that followed showed up the subtle error and hidden poison of the book. The author evidently is striking at the sect called Christians or Campbellites; but the book is really an attack on vital Christianity.

Of course we all are delighted to have Dr. Banks back with us once more after a few years' absence in Cleveland. On a late Monday morning he much pleased and inspired the Preachers' Meeting with his "Hour with Eugene Field." Dr. Banks' musical voice, easy manner and natural delivery put this poet of the children fairly before us all. At the close of this treat Rev. Charles S. Kemble, pastor of our church at Nyack, N. Y., was called on and sang "Little Boy Blue," and gave some recitations from Whitcomb Riley that revealed to us that we had an artist among us.

On last Monday we had a lively day. Judge Teale of the Brooklyn municipal court, and an officer of the Hanson Place Church, gave us some of his peculiar experiences as a police judge. He showed in a remarkably vivid manner the intimate relation that exists between drink and crime, and vigorously urged the preachers to preach frequently on the evils of intemperance. Quite an animated discussion followed, and several of the speakers touched up the canteen question and the tendency of the New York dailies to favor the restoration of the canteen to the army.

Special mention was made of the *Times* and its hostile attitude towards Christianity, missions, the Sabbath, and the temperance question. One of the speakers said that a newspaper man had told him that a preconceived effort was to be made by the secular press of the country to restore the sale of liquor in the army garrisons, and that it was to begin in the Middle West and be simultaneously followed up in the East. As we read from day to day the exaggerated accounts of drunkenness and insubordination among the soldiers because of the terrible outside saloons, it begins to look as if the bureau had gotten down to business. As the reports concerning Fort Sheridan and Fort Snelling were glaringly

false and distorted, we have little doubt but that the others will turn out to be of the same sort. Of course the brewers will leave no stone unturned to put the saloon back in the army. It is now stated by some who are investigating this thing, that the brewers are moving to purchase a controlling interest in some of the great dailies of our country so as to own their organs.

Brooklyn isn't far behind. As we took a trolley ride along one of her fine business streets lately we read on a roomy sign, swinging over the broad door of a solid and imposing structure, this dignified title — "Shirt Constructor." Isn't that enough to stir the heart of a master of language, such as the editor of our *Review*?

This spring it was not the New York, but the Newark, that had an aftermath after the regular crop was gathered in. Although this strong Conference held on for almost a full week, it was found when they adjourned that the work was not all done to complete satisfaction. Some of the Staten Island churches were a bit ruffled and, to make matters fit better all around, four changes of appointments were made. And now all seems to move merrily on.

In conversing with a pastor one day this week we learned of a veritable house-top saint. Her pastor's time — five years then — was about to close. Some one asked her how she liked her pastor. She replied that she had not gotten acquainted with him, as he had never called to see her, but that she went every Sunday to hear him preach and greatly enjoyed his sermons; she considered him a most worthy, devoted and useful man, and was really very sorry that he was so soon to leave them; she had no doubt that he would have called to see her some time during his pastorate if he had had the time to spare, but she knew he was a busy, active man, and she was perfectly willing to give him up that he might visit where he was more needed and could do more good. She had not a word of complaint to utter; found no fault with the pastor for his evident neglect, but prayed for him and helped him in his work. What a vivid contrast to some of the cases that pastors meet!

The Preachers' Meeting last Monday was not at all dull. Dr. Jesse L. Hurlbut delivered quite a pointed address on the "Supreme Problem of Methodism." His idea was the importance of holding harmoniously together all of the various gradations of society within our Methodism. He would have the rich and poor meet together in God's house. The speaker looked upon it as quite a difficult thing to do. Yet he felt we must make that end our ideal. If we caught the spirit of the address, which was an excellent one, this most desirable thing could be brought about by making the social life of the church less prominent and less strenuous. His idea was that there was danger of unduly magnifying the social life of the church and of rushing it too vigorously. He deplored the multiplying and manifold in our Discipline of little details for the government of the lives of our people. The kindergarten days of our church are at an end, and our people should be treated as full-grown men and women. An animated debate followed, and Drs. Upham, Mains, and others grew eloquent as they assisted Dr. Hurlbut in solving this vexed question. Then the preachers went home to face the real difficulty in their various pastoral fields

CONFESSION OF FAITH

Creeds and confessions? High Church or the Low?

I cannot say; but you would vastly please us
It with some pointed Scripture you could show

To which of these belonged the Saviour, Jesus.

I think to all, or none. Not curious creeds
Or ordered forms of churchly rule He taught,

But soul of love that blossomed into deeds,
With human good and human blessing fraught.

On me nor priest nor presbyter nor pope,
Bishop nor dean, may stamp a party name;

But Jesus with His largely human scope
The service of my human life may claim.
Let prideful priests do battle about creeds,
The church is mine that does most Christ-like deeds.

— John Stuart Blackie.

FROM THRONE TO THRONE

VII

REV. GEORGE A. PHINNEY.

IT rains in London. Pluvius rules more potently than King Edward. I can give that Englishman with whom I rode from Paris to Dieppe all the mud in his own territory he may need for his ailment. He had been in Dax, on the Spanish frontier, taking the famous mud baths there for his rheumatism. He told me that in this place there was the Fontaine Chaude which yielded two million quarts of hot water every day; but though London, I found, was not a thermal station, you could find mud and water in great abundance.

I have just crossed the Thames and passed through St. Stephen's Hall in Parliament between two rows of statuary, the sight of which could not fail to revive in one the memories of academic training. They were the statues of Hampden, Selden, Walpole, Chatham, Pitt, Fox, and others. Through the kindness of our Ambassador to the Court of Great Britain, Hon. Joseph H. Choate, the privilege is given me of visiting the House of Peers and the House of Commons while these distinguished bodies are in session. I have begun this last letter to ZION'S HERALD while waiting in these famous corridors for the House of Lords to open. Bespattered with mud, I look pretty rusty beside all these Lords and Commons lounging and promenading around me. But I am an American and I am respectable, and I feel a good deal like our own great Alexander Hamilton when he said, "My blood is as good as that of those who plume themselves upon their ancestry."

Now, to be real honest, I thank God I am alive. To get out of Paris and yet live, is a wonder. In the courts of Paris they do not fine the cabman for running over you, but they fine you for getting run over. It is not strange, therefore, that I want to sit down and draw a long breath or two here in Parliament, for in order to survive my itinerary in that wicked city I have been running for dear life between Continental cabs. In London, I guess, I am a little safer, though not much. It is strange that, while I was reading these words a few moments ago on a monument in front of Westminster Abbey, "To the memory of those educated at Westminster school who died in Russian and Indian wars, some on the field

of battle, from wounds or sickness, some in early youth," etc., right by my side stood a cabman blushing with shame for having just run over a little girl going on an errand. I asked the policeman how badly she was injured, and he said he thought it was quite serious. I wish we had such fine men on the police force in our cities as the English have. They are gentlemen. They treat you not only civilly, but kindly, when you appeal to them.

The Crown Equerry has furnished our American Office in London with tickets admitting visitors to the King's Stables at Buckingham Palace. I have seen there many fine horses, and also the heavily mounted harnesses worn on state and semi-state occasions, together with the royal coaches, especially the very comfortable one the late Queen used more than all others in her recreation. There is one horse in the stables named "Boston." Of course I did not pass him by. To those of my readers who care as much for horses as I do, let me tell you that King Edward has in one of his stalls a colt four years old, the handsomest and noblest I have ever seen. His color is mahogany bay, his limbs are perfect, his forehead full and broad, his eyes luminous and projecting. He was being trained by a dumb jockey. In my own country dumbness is a good quality the jockey does not generally possess.

I find that London is full of things to see, and worth the seeing. There are two structures, seen in my travels, which, taking everything into consideration, most deeply appeal to me. One is "St. Paul Outside the City" in Rome; the other is St. Paul's Cathedral in the centre of London. The Roman building is wonderful for its interior; the English Cathedral is impressive from without wherever you find it helping so nobly to fill up your landscape. The British Museum, South Kensington, the Tower, the National Gallery, monuments, statuary, houses, gardens, all these come crowding upon you for a place in the grand narration. But as it is now time to go into the House of Lords, I shall postpone writing you any more until I get to Liverpool, when I shall probably only mention two or three things of a thousand possible.

I have reached Liverpool, and as I want to send a word home tomorrow by the "Etruria," I must bring this letter to a speedy ending. In the National Gallery of Art there are two paintings which Ruskin said were the last two in the Gallery he would part with. One is Titian's "Bacchus and Ariadne;" the other is Correggio's "Mercury Instructing Cupid in the Presence of Venus." The latter has passed through many royal hands, and shows its hard usage. Only an art student would pick it out. My Baedeker put me on the track of it. But the indescribable beauty Titian has given to Ariadne, together with his colorings, tone, luminosity, or whatever you wish to call it, make this Venetian worthy of being called "the greatest manipulator of paint" in relation to technique. The Tate Gallery, which was dedicated by the Prince of Wales (now King of England) in 1897, was presented by Henry Tate to encourage art, and "as a thank-offering for a pros-

perous business career of sixty years." There is some of Landseer's work here, and it seemed to me sometimes that if you could touch the canvas, his animals would surely respond to your caressing. One of the best rooms in the whole Gallery is that containing Turner's magnificent landscapes. In the National Gallery of Portraits the picture of Queen Victoria, representing her dressed in the dalmatic robes she wore at her coronation in Westminster Abbey, June 28, 1838, show her charming beauty in young womanhood; but it is in striking contrast to a more recent one near it heavily draped with a blending of serge and royal purple. Of all the portraits I saw here, in addition to that of the late Queen, the faces of John Bright and Frederick Denison Maurice attracted me.

I will go back in my memory to tell you about my visit to Parliament while in session. The convening of the House of Peers is regularly at 4 P. M. Sometimes the House rises thirty minutes after its assembling, and of course I was anxious when attending to have the session long enough to give me some idea of the way it carries on its business, and also to get a glimpse of its distinguished aristocracy. I gave very little attention to the sumptuous decoration of the Gothic interior, for I wanted to see men. There is nothing in the wide world that can supersede personality, in attractiveness. From my seat in the gallery I couldn't see everybody. The Lord Chancellor you plainly saw as he sat on the celebrated woolsack in front of the throne. I did not see Lord Rosebery; but four other men greatly interested me. There was Lord Kelvin, old and feeble, but as he debated he was as clear and concise as ever. Lord Salisbury, large and formidable in physique, now and then looked up as if his serenity had been disturbed by the lion that was in him. Lord Roberts seemed to be feeling at home with the peerage which had been bestowed upon him. It was at this time that I heard Lord Wolesley speak for over an hour in a fearless and scathing indictment of the War Office, of which one of the London papers the next day said that it would be "numbered among the oratorical treasures of the new century." Calmly and convincingly he kept to his text, closing with the memorable sentence: "I end, as I began, by imploring the House to seriously consider the essentially unbusinesslike system under which the military forces of the Crown are now administered." Lord Lansdowne followed with a sharp and vehement reply.

On another evening I went to the House of Commons. The Irish delegation there often convulsed the assembly. It was only two or three evenings later that the Commons had a rough-and-tumble fight, quite out of harmony with such legislative bodies. I could see, during the evening I was present, that there was a faction among them as restless and eruptive as Vesuvius. I heard here Mr. Chamberlain and Mr. Balfour speak. When Mr. Balfour spoke his voice went everywhere, and if distinctness of enunciation could in any way indicate clearness of judgment, it is no wonder that his mind today is a master in Parliament and dominant throughout Great Britain.

But the thrones of England are the

pulpits. Thank God it is so, for when they cease to be her thrones the Empire has lost its power. The first Sunday morning I had been to a Protestant church for many weeks, I heard Rev. Mark Guy Pearse preach in St. James Mission, Piccadilly, from the text, "His eye seeth every precious thing." I had been seeing pictures all over Italy, in the Louvre, and some in London, done by the first of artists, but this sermon by this preacher, as a homiletical model, as word-painting, for tenderness of feeling and insight into truth, can very well hang up beside the masterpieces in my gallery of recollection. All the time I have been away I have been keenly alive to coincidences. Here is one: The first hymn I had heard for a long time—and I longed for just such comfort in my unrecognized loneliness in that morning congregation—contained this stanza:

"Still, with Thee, O my God,
I would desire to be;
By day, by night, at home, abroad,
I would be still with Thee."

I committed it to memory. At four o'clock that afternoon I went into St. George's Church, noted for its fashionable weddings, and heard Dr. W. Boyd-Carpenter on "Ancient and Modern Cities." The following week was to occur the London County Council elections, so that there was a very great appropriateness in this theme. I remember one of the many good things he said, namely: "You can't make your life great unless you build into it the great interests of humanity."

In the evening of this same Sabbath I went to hear the incomparable Dr. Parker. I did not know where City Temple was, but I kept going until I saw a crowd gathering about a church door, and I then concluded that I was approaching the throne of this great preacher. From what I heard I have reason to think that Dr. Parker does his best at his famous Thursday noon-meetings. For thirty-two years he has continued them, and the interest in them is undiminished. He is about seventy years of age, massive in physique, dramatic in delivery, peerless in the use of his voice, epigrammatic in style, and inspiring in thought. I happened to travel some distance with an accomplished American woman born in Edinburgh, who was on her way home to America to attend the marriage of her niece to the son of our Rev. Dr. J. H. Mansfield. This woman was an intimate friend or kinswoman (I have forgotten which) of the wife of Dr. Parker. She told me much about his family life, and what a remarkable woman Mrs. Parker was, and how crushed the life of this great preacher seemed since her death about two years ago. I heard Dr. Parker preach at one of his noon meetings from the text, "Have Ye Forgotten?" It was "A Challenge to Memory." There were at least two thousand people present, nearly one-half of whom were men. How can I ever forget with what persuasion he appealed to the congregation saying, "God formed you for high ends and possible sovereignties." It was in this sermon that I heard him aspire superior to any public speaker to whom I ever listened. His pronunciation of the word "thief" was

masterful, as when he said with tremendous explosion: "If a man has not gold for which he has worked, he may possibly be a thief." It was at this time that he breathed that final word with the strength of a full inhalation that seemed to sting that whole assembly. And on and on that sermon went, inquiring about our difficulties, deliverances, sins and relation to the Cross of Christ, to an artistic and convincing termination, in which he said, as if with sharpest introspection: "Sometime I want a day by myself in which to stab myself with just reproaches." How he stabbed that vast assembly of silent souls! Dr. Parker has a great grip on London. If he has eccentricities, you are very much mistaken if you think they give his staying power in that metropolis. It is his sincerity, his genius, his psychology, his searching truths, and also—in this latter statement I differ from some of the flippant criticisms passed upon him—his self-consciousness, which has been of such high order as to give nerve to his exacting purpose to exalt his message and thus make men acknowledge the dignity of the Christian ministry, that have won from so many people the tribute given him of being one of the greatest preachers of the last century.

Dr. Parker's prayers are beautiful. And from having heard him pray several times while I was in London I felt that perhaps his prayers were somewhat pre-arranged. This is a very excellent thing to do. There is a great deal of useless verbosity and extension in public prayer. Many of us weary our congregations by lack of unity both in prayer and sermon. It is well to have an itinerary for our prayers and try at least to stick to it. Perhaps Dr. Parker's prayers are a little too discursive for real prayer, being often homilies in themselves, but they are worth, nevertheless, as prayers, our constant study. In the first prayer I heard him offer he said: "O Lord, the earth is too small for us! It can hardly entertain its own summer. If life is an enigma, immortality is its answer. O Eternity, come to the assistance of Time."

On another Sunday I heard Canon Gore in Westminster Abbey. He spoke upon the familiar passage in Romans 12:2. As one would naturally expect from having read his writings, he dwelt upon the subject of environment. His voice was clear and strong, though taxed to the uttermost. Deep feeling and strong emphasis marked the entire discourse. One sentence has stayed with me verbatim since the hour I heard it uttered: "The 'renewing of your mind' does not mean, as it does to many, the patching up of our conduct." While attending this service in the Cathedral I happened to look down on the pavement, and to my surprise read in large letters

W. E. GLADSTONE 1898

CATHERINE GLADSTONE 1900

Like Washington Irving, I dared not move for fear of "disturbing the silence of the tomb." Think of it! Right beneath me were the bodies of this renowned couple. I could not compose myself, and, nervously turning around, I saw the statue of Lord Beaconsfield at my elbow. Feeling in my heart how strange this contiguity was, I quoted to myself the

words: "I see kings lying beside those who have deposed them."

I had the pleasure, also, of going out to Lyndhurst Road to hear the distinguished Dr. R. F. Horton, the author of "Verbum Dei;" and on coming out of the church I addressed one of the congregation, whose reply set me as a Christian minister to thinking. He thought I had not heard the preacher to good advantage because, I suppose, he had confined himself to a lucid exposition of the old passage relating to Christ's interview with Nicodemus; as if the spiritual insight which can richly set forth the Scriptures is not the highest gift bestowed upon the Christian preacher. Perhaps he wanted me to hear him in more independent thinking on some topic. It was a little singular that, as Dr. Horton said, he had not preached upon that subject since he took it twenty-one years before in the opening of his pastorate among them. I must tell you what the deacon said to me: "You have not heard our pastor at his best today. He is just beautiful." Is it not a good thing to cultivate the habit of speaking well of your minister? I knew the deacon was a good man because "any eye can discover faults; it is only the good who are never blind to kindred goodness."

Having passed in Mentone, France, the place where Spurgeon died, I thought I would go and see the place where he had lived. In a tabernacle, replacing the old one burned a few years ago, his worthy son, Thomas, has a congregation of from three to four thousand people, at least, on Sunday evenings. He has his father's evangelistic tone, is earnest, and devoted to his work. But London is not London without Charles Haddon Spurgeon. I wanted to hear Dr. Newman Hall. I also wanted to hear and meet Dr. Guinness Rogers, whose son is a successful Universalist preacher in America, an acquaintance I made in Salem several years ago. Rev. Hugh Price Hughes was sick. I went down to his Mission several times to inquire about his condition. He overworked in Manchester in the union revival services of the Free Church Mission. His temporary suspension is deeply regretted throughout Wesleyan Methodism. It would puzzle eternity to make good to us the loss of this great leader. One afternoon the young people had a "demonstration," as the English called it, in City Road Chapel. I heard, among other speakers, Rev. W. T. A. Barber, head master of Leys' School, Cambridge, who for logic, incisiveness and persuasion must have greatly blessed that church full of young people.

But there was one man I wanted pre-eminently to see, and so I went down to Manchester expressly to hear and meet him. On a Sunday evening, in Union Chapel, I heard Dr. Alexander Maclaren, whom Dr. Parker calls the greatest literary preacher of our age, wield as a master of exposition the blessed Word of God. Dr. Maclaren's pulpit is unique. It is the ordinary pulpit resting on a pedestal. It is high up in the air and only one can occupy it. It was a sight not often seen—such a man, in such a pulpit, preaching such a sermon. It seemed at times to me as if an angel had just alighted from the sky with a message from the Father. His text was taken from the prophecy of

Jeremiah, and Dr. Maclaren well filled that night the office of the prophet. He has an excellent figure. He dresses neatly and with just a touch of modernness. He is seventy-five years of age, and England, thank God! does not run away from him to hear the sophomoric eloquence of her untied youth. Phrenologists can find all the good things imaginable in his shapely head. His hair is gray, not white, and underneath his chin gently hangs a little of the characteristic growth of English beard. His voice is clear, ranging pleasantly among the higher notes. He reads the Scriptures without fault. He preaches without notes. His gestures are few. His face can express with singular contortions his disgust with sin, and when in repose it beams with kindness and Christian love. It would take more than my readers can imagine for me to part with the benediction, if I could, which he gave me alone in his study at the close of the service. Forty-two years he has spent in Manchester. He is known and honored throughout Great Britain, and I know that my own country is not slow in recognizing his superior worth.

This seventh letter is my last one. I must have tried the HERALD office with my profuseness. I hope I have done you a little good. For one reason I can claim perfection in this correspondence, and that is, seven is a perfect number. No better words can be an end to all that I have told you than what I read over the portal of the superb memorial library in Manchester, for it is the price paid to all achievement, the secret of every successful life: "*Nihil sine labore ex terra lucem.*"

London and Liverpool, March, 1901.

A PLACE FOR THE CROSS IN THE PREACHING OF TODAY

REV. F. J. MCCONNELL.

[Read at the meeting of the Boston Itinerants' Club, May 28, 1901.]

AS the title indicates, this paper deals with the preaching of the Cross. The aim is practical rather than speculative or technically doctrinal. While it would be hardly possible to preach the suffering of the Son of God without some more or less definite thought of the significance of that suffering for a scheme of systematic theology, it must be borne in mind that the presentation of the Cross before the congregation differs from the discussion of the Cross before the class of theological students. All that this paper seeks is attention to a few phases of the practical significance of the Cross, which seem to me to have especial value because of certain needs and tendencies of our day. If the criticism should be passed that there is here no hint of carefully reasoned or systematically developed theory of atonement, the author must plead in response that no systematic statement of doctrine is attempted.

To get through with a dark aspect first of all, a word must be said about the preaching of the Cross in view of the

Deadliness of Sin.

With our emphasis upon the abounding forgiveness of God, we are apt to forget the sterner features of the Cross. In face of the fact that sinners are ever with us, it is frequently in order to say a terrible word about the difficulties of redemption. God will forgive sin? Certainly, if I repent. God will remove the consequences of past sin, on condition that I help Him eradi-

cate them? Yes, to a certain extent — but only to a certain extent. For, after the healing influences from the Cross have done all, they can never give a man the place he could have had if he had never sinned. It has been known from the beginning that time lost is lost, and it is simply a matter of every-day experience that the memories of past iniquities remain to blight and soil. Can it be thought that the forgiven soul, whose past sins have sent others to perdition, can ever have as much of heaven as if his life had from the beginning gone out toward righteousness? In the case of almost every one of us there are consequences of past sins that can never be undone. Theologians may justly be criticised for laying too much stress on law conceived of as an abstract and impersonal system whose claims can be satisfied only by a mechanical and unreal scheme of court-room penalties; but it would be hard to over-emphasize law conceived of as the fundamental method by which God must proceed. And whether the result be spoken of as "consequential punishment," or as the "expected workings out of natural law," this much is clear — that sin, whether unforgiven or forgiven, receives inevitably the most terrific and tremendous punishment. Of such punishment the Cross is the supreme instance. Dickens has pictured a household in which the growing son is the object of willing and thoughtful service on the part of a faithful family attendant. In a fit of anger the son throws a hammer which cuts into the face of the attendant. The wicked deed is forgiven, but a scar abides like a curse across every smile which the injured one thereafter bestows upon him who threw the missile. There is a song whose chorus tells us that we shall know Him by the print of the nails in His hand. Looked at from the standpoint of the song-writer, the pierced hands are a revelation of the goodness of God. Looked at from another standpoint they reveal the meanness of humanity; and any man who sees in his own sin a kinship to the wickedness that came to expression in the Cross, takes but scant comfort in some reflections on the print of the nails. In the Cross the punishment of sin is made eternal. For the Cross must always be a cross, and the time can never come when the Cross shall cease to be humanity's unspeakable shame. The Cross almost damns by its unforgettability — by the simple fact that men remember that the punishment is carried on. Perhaps something of the secret of Gethsemane lies in the Master's agony at the thought of the punishment to be inflicted upon sin; at the realization that the Cross would eternally perpetuate the fact of man's ill-desert. As I have said, the Cross is the supreme instance of the power of that fundamental law that calls for the punishment of transgression. It is morally inconceivable that the law should be otherwise. The thief was forgiven, but forgiveness could not blot out the fact that he had been a thief. The prodigal was welcomed home with feasting, but not all the spell of the father's love could take from the son's mind the pictures of the days among the swine, or bring back the opportunities gone forever. He removes our transgressions from us as far as the east is from the west. This concerns his personal displeasure, but His moral nature makes it impossible for Him to give us what we should have had if we had never sinned. He sets healing forces to work, but healing always takes time that could otherwise have been given to normal and healthy growth. There is no place here for the sowing of wild oats, or for sinning that grace may abound, or for a system of Protestant indulgences. Sin is shown to be deadly, meriting and receiving punishment. Of course we glory in the

Cross as the manifestation of God's holy forgiveness, and in the contemplation of the Cross God himself must find infinite satisfaction. As the darker aspect comes to mind, however, we can only cry: "The Cross of Christ redeems us, but who in the universe shall redeem the Cross?"

Turning from the thought of the power of the Cross in dealing with the sinfulness of sin, let us look at the need of preaching the Cross in view of a certain philosophical tendency which is fast becoming popular. About forty years ago certain scientific thinkers started lines of inquiry which, for a time, proved mighty in unsettling religious faith. Until recently, popular scientific and philosophic thought has been rather materialistic. But within the past few years there has been a swing to the opposite direction, and now the current word is

"Divine Immanence"

The conception of Divine Immanence, especially as elaborated in a rational system of philosophic idealism, has already done immeasurable good. The former idea of the universe of law as a self-running mechanism started by the Prime Mover and broken into now and then by His miraculous interferences, is fast passing away; and in its place is coming the realization that "Nature" is essentially a system of God's present workings — that a "law" is only a more or less unvarying method of God's procedure. In Biblical theology this thought — once mastered — robs the definitely established conclusions of the higher critic of all terror and makes them forces for good. In the realm of Christian experience conversion, prayer, assurance and sanctification become more vital, at least in our thought of them, when the automatic machine which holds men fast and crowds God into the distance is done away; so that there is cause for thanksgiving if popular speech becomes full of the "nearness of God," and if we hear over and over again that God is all-in-all, and that even the common bush by the roadside blazes with the presence of God.

It must be remembered, however, that all that the philosophic doctrine of Immanence can establish is a nearness of God resembling somewhat a nearness of physical contact. Philosophy can show that the logically easiest view comes with the affirmation that God is the Great Doer — that God now causes what we call things to appear and pass — that God's continued act sustains us. To annihilate any particular "thing," or any particular person for that matter, God would need merely to stop working along a particular line. In the nearness of His causality God comes equally close to all, wise and foolish, saint and sinner. But spiritual nearness, the nearness of mutual interest and understanding and sympathy, is another matter. The two kinds of nearness should not be confused, though their confusion accounts for a large part of the popularity of the doctrine of Divine Immanence today. Two men may clasp hands, and yet be essentially far apart. God might make me realize even more distinctly than at present His nearness at the point of causality. He might for the moment reveal Himself in some sort of bodily form, and stand so close to me that I should feel every throb of my life depending intimately upon His power. This is one kind of nearness, the only kind that merely philosophic teaching can do much toward establishing. But there is another nearness. Is this God who comes so close to me interested in me? Am I near Him in the sense that His thought and heart are given over to sympathy and love for me? This question cannot be answered by poetic ecstasies over the presence of God in daisies and dew-drops. There is but one answer — the

self-revelation of God which comes to highest expression in the Cross of our Lord Jesus Christ.

Moreover, take the bearing of the doctrine of Immanence on the problem of suffering—leaving out of consideration for the present the problem of sin. God is all-in-all. All things are manifestations of His omnipresent activity. But among the "all things" are some things dreadful and terrible. The sweetness of the rose is God's, but all poisonous herbs are God's also. The carol of the robin comes from Him, as does also the hiss of the viper. God cares for the fowls of the air, but some of the fowls are of doubtful beauty and utility. God feeds every living thing—even the bacillus of tuberculosis. God was at Pekin and marvelously delivered His children; but God has also been present at every massacre of the innocent since the world began. Now this problem of evil, in its multitudinous forms, is the parent of about all earnest and heart-broken skepticism. And there is no way of clearing God from responsibility in these matters. Even if we go back to the old view that Nature is a self-running machine we cannot stop with Nature, but must go on to Nature's Author. Some theistic evolutionists attempt to relieve God with their theory of the survival of various features of lower existence. The vermiform appendix managed to dodge "natural selection" and appendicitis is with us as a matter of course. But Immanence has no place for "survivals." For Immanence all is continued production or reproduction. No; there is no way of separating God from awful forces. And there seems at present no way of grasping in detail the meaning of the forces after we have seen that they are from God. The only hope is that we may come to understand the spirit in which these awful doings are carried on. That understanding comes with the gaze upon the Cross. Standing in the very vortex of the grim workings of grim forces, the Cross reveals once for all the spirit of the Great Doer. The Cross is God's pledge that, so far as His will is concerned, not one wheel in all the cosmic machinery shall slip, or one ounce of power break loose from righteous control. And more than this, we must hold fast to the Cross as the supreme manifestation of God's loving participation in our suffering. The Cross gives us a glimpse of the age-long suffering of God. The Lamb was slain from the foundation of the world. Preach as we may the thought that God is the Great Doer, there is one truth we must not cease to preach—God is the Supreme Sufferer. His suffering does not explain our suffering, but makes possible a trust that is our only consolation.

Just one word more on the doctrine of Immanence. Some have faced the problem of suffering and have avowed the responsibility of God. They have gone further and made God responsible for sin. This view, too, is becoming popular; and the next great heresy may possibly be "God-in-everything," even in human sin, as against "God-in-nothing" of a quarter-century ago. Against this heresy we must put the other aspect of the Cross—its unmistakable emphasis upon the deadliness of human iniquity and the responsibility of men for sin. The two aspects of the Cross of the Son of God are not in contradiction to each other. On the one hand, the Cross reveals and punishes the wickedness of men; on the other, the wickedness of men furnishes the occasion upon which God showed the love underneath the universe and His loving participation in our sorrow. That God's loving spirit could have been manifested if men had not sinned, goes without saying.

Let us pass next to the consideration of

the preaching of the Cross in view of a certain spirit which marks our day. The most apt characterization of the spirit I have in mind is to be found in a word which just now is used quite largely in ridicule. If the word "strenuous" did not carry with it a sort of suggestion of grizzly-bear hunting, it would exactly describe a temper becoming dominant among us; and even with the disadvantage of its concrete suggestiveness there is no better term than "strenuousness" to express the self-assertive aggressiveness which is in the air we breathe.

Almost all of us who are not far from the beginning of our ministry notice a certain restlessness on the part of the members of the congregation who are about of our own age at the emphasis laid upon the sufferings of Jesus. Instead of preaching the passive Christ we have turned somewhat to the active Christ—to the Lion of Judah rather than to the Lamb led to the slaughter, to Christ the Teacher, the King, the Agent as well as the Sufferer in our redemption. There ought to be more of such preaching. It helps make Christian experience dignified and robust, and does something to purge men's minds of the gratuitous popular misunderstanding that Christianity is intended principally for the sick. And when Christian humility has been misunderstood to such an extent that there is danger of the disciple's falling into a pusillanimous nervelessness, it is not amiss to preach the

Strenuous Egotism of Jesus

No one has ever urged his own claims as did the meek and lowly Jesus. If the follower of Jesus looks upon himself as called of God to do his daily work in the interest of substantial righteousness, then there is necessary for the follower an egotism which is not egotism, but genuinely Christian self-assertiveness. And, again, when civilization is confronted with the problem of cleansing that world slum district which we call heathenism, and with the problem of maintaining order and decency—when the peace-for-the-sake-of-the-gospel man stands in the way of substantial progress and shrieks against the wickedness of force—it is positively refreshing to remember the strenuousness of the whip of small cords.

But the trouble with such preaching is that it alone is not strenuous enough, at least for men and women of mature life. For the average mature life has seen more of failure than of conquest, so far as positive success is concerned, and has to take more blows than it can possibly give. The gospel that is really strenuous for such lives is the gospel of a sort of Christian Stoicism—a determined hanging on, no matter how heavily and fast the blows fall. Mature life needs anvil strenuousness rather than hammer strenuousness; and, if you will pardon the expression, the Cross is the supreme type of anvil strenuousness; or, to adopt Horace Bushnell's startlingly strong word, the Cross is the supreme type of "bit" strenuousness. You will remember that Bushnell, in preaching upon the Cross, declared that the Cross conquers sin as a bit tames a wild horse. The bit strikes no blow. It simply maintains its own rigidity against the furious gnashing of the powerful jaws until the steed is worn out. So the Cross allows sin to exhaust itself in a fruitless onslaught, which accomplishes only the more triumphant exaltation of righteousness. We need today emphasis not only upon active but also upon passive strenuousness—the strenuousness of the Cross.

A still further reason for preaching the Cross is suggested by the search today for some compendious statement which shall

gather within itself all the essentials of Christian truth. One such seeker finds all the gospel in the Sermon on the Mount, another finds all in the Lord's Prayer, and another conceives that the essential revelation is given in the first two words of that prayer. But none of these compares in compendiousness, in sheer wealth of significance, with that symbol which has rightly held the chief place in Christian thought from the beginning.

If we look at Christ as Teacher, the Cross sets His teaching on high. No other word of His teaching about forgiveness compares with that "Forgive them," which shows the agony of physical pain lost sight of in the agony of intercession. No teaching of Jesus concerning the Fatherhood of God shows His own grasp upon His thought more clearly than the words to the Father wrung from the Son by His suffering. If we look at the kingship of Jesus we must remember that His suffering brought to Him the most vivid realization of His sublime control over all life. It was one thing to say in general terms, "I am the Resurrection and the Life." It was even a greater thing to take such regal hold upon life as to make an engagement on a particular day to meet a resurrected soul in Paradise before sundown. If we think of the priestliness of Christ, where shall we look but to the Cross for the one putting of the claims of holy love? And if we wish the one setting forth of that fine argument for the divinity of the Master which is drawn from His mental and moral and spiritual balance, where shall we look but to the perfect poise of the suffering Christ? Moreover, wealth of significance consists not only in abundance, but in intensity as well. Surely nothing in the history of the race can compare in intensity of significance with the wisdom and love of the Cross. It is said sometimes that the heat and light of the sun are caused by the sun's unceasing concentration toward a narrower circumference. The illustration is manifestly imperfect, to be sure, but it would be hard to see how such immense truths as those of the Gospel set on high with such intense passion as that of the Cross could fail to make the Cross the very sum of warmth and light which should draw all men unto itself.

When one of those great steamships was burning in New York harbor some months ago a line of doomed faces appeared at the port-holes. A Roman Catholic priest on a passing tug-boat rode the length of the vessel holding on high a cross. For those who saw in the symbol something more than an emblem of superstition the priest could have done nothing better. To them he preached the essential gospel in fewer minutes than it takes to write these words about the incident. Not the words of Jesus, nor the Sermon on the Mount, nor the Lord's Prayer, nor the first two words of the Prayer, can compare in compendiousness with the phrase—the "cross of our Lord Jesus Christ."

Lastly, the preaching of the Cross is in harmony with the cry of our day: "Back to Christ" and to the "Mind of the Master." From Caesarea Philippi on to the end, the Cross bulked with increasing largeness in the mind of the Saviour. After the resurrection the Master's speech dealt with the Cross. We speak much of the Resurrection Body of our Lord and of its prophecy of immortal glory. But there is a Resurrection Mind of Christ; and while the Resurrection Body points forward to the glory that is to come, the Resurrection Mind looks back to the glory that was and is and ever shall be—the glory of the Cross. Almost the first words that reveal the Resurrection Mind are these: "Ought not Christ to have suffered?" Professor H. C. Sheldon once urged our preachers to busy themselves with the truths that were "focused in the consciousness of Jesus." The advice is good. And let us remember that the truths focused in the consciousness of Jesus were focused around His Cross.

THE FAMILY

JIM

EMMA A. LENTE.

A mixture of delight and care, a storm, a whirlwind gay;
He loves, and teases, and rebels, a hundred times a day;
He pouts and coaxes, smiles and frowns, and tears our plans apart,
And then most sweetly he'll obey and win one's inmost heart.

We scarce are wise enough to tell a tenth of what he asks;
The strongest man on earth would tire, with Jim to set him tasks;
He taxes patience to the verge, he fills our souls with bliss,
He wearies us to blank despair, and heals us with a kiss.

His dark eyes spy all secrets out; he scents the jam and cake;
The doors strain every hinge and lock, the very rafters quake.
He slams the gates and climbs the trees, and dances on the stairs;
And kneels in solemn innocence and says his bedtime prayers.

The neighbors say he'll come to grief, and we shall weep for Jim!
We know not what the future years may hold for us, or him;
But when beside his crib we bend to bless his peaceful hours,
We smile and pray, and softly say: "God's child as well as ours!"

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

We are in God's hand.
How strange now looks the life He makes us lead,
So free we seem, so fettered fast we are!
— Robert Browning.

As for progress, every one knows it is accompanied by growing pains. — Margaret Deland.

How hard it is for us to quietly wait for God! We are too apt to outrun Him; to forestall the quiet unfolding of His purpose; and to snatch at promised blessings before they are ripe. — Rev. F. B. Meyer.

Empty hours, empty hands, empty companions, empty words, empty hearts draw in evil spirits, as a vacuum draws in air. To be occupied with good is the best defense against the inroads of evil. — William Arnot.

I cal'late 't the's goin' tu be any praying done, a feller hed better du it fer himself. It'll amamount tu more'n all the ministers this side o' kingdom come a-prayin fer him. — ROWLAND E. ROBINSON, in "Danvis Folks."

There is nothing more humbling to human pride than to walk through a neglected country graveyard, where "the rude forefathers of the hamlet" lie forgotten in unmarked graves. Once they were men such as we are, with eager hopes and passionate loves. They planned, toiled, strove as we do, and were little mindful of the end. Who cares for them now? Their very names are forgotten. Nobody gives them even a passing thought. Is there a like destiny before us? Well, it does not matter much, so we meet our responsibilities here like men. God will take care of our

dust, and our ransomed spirits will be at peace! — *Nashville Christian Advocate.*

There are thoughts which brook no confidant; there are griets which cannot be shared. Consideration for others even bids us conceal them. We dream alope, we suffer alone, we die alone, we inhabit the last resting-place alone. But there is nothing to prevent us from opening our solitude to God. And so what was an austere monologue becomes dialogue, reluctance becomes docility, renunciation passes into peace, and the sense of painful defeat is lost in the sense of recovered liberty. — *Amiel.*

It is a matter worthy of note that the Lord took thought for raiment in the earlier days, and prescribed the pattern. He not only gave commandment concerning the high priest's garments of blue and purple and scarlet and fine-twined linen, embroidered with gold in cunning work, and draped with the curious girdle of the ephod, but He ordered the people's common dress. "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, and that they put upon the fringe of the borders a ribband of blue." Think of a bit of sky-color on the trailing hem of a work-day robe. And to what purpose? "That ye may look upon it, and remember all the commandments of the Lord, and do them." — JULIA H. JOHNSTON, in "Bright Threads."

Recently a man, prospecting in the mining regions of Arizona, found a remarkable natural bridge. It spans a deep canyon, forty-five feet in width. The bridge is made by a great agatized tree that lies across the gorge. Scientific men say that many ages since, this tree was prostrated by some terrific storm, and fell across the canyon. By the effects of the water and of time, it has passed through many stages of mineralization, and is now a wonderful tree of solid agate. And there it lies, making an agate bridge over which men may pass from side to side. This tree seemed to be a failure when, that day in its prime, it was broken off by the storm and hurled to the ground. But, instead of being a failure, to what nobler use could it have been put than thus to become a bridge of agate, to stand for ages, and on which countless human feet may walk across the chasm? This fallen tree is an illustration of countless human lives which have fallen and seemed to fail, but which in time have proved to be bridges over which others can walk to honor, success, and triumph. — REV. J. R. MILLER, D. D., in *Christian Endeavor World*.

Insist that Christianity is life. The difference between the inert and the vital is, the one is shaped, while the other shapes. One is the vessel on the wheel; the other, the potter at the wheel. You may always find life-resaping ingredients. The seed will take soil and sun and waterdrop and air, and invent a rose, but no chemist can work so great a wonder. One seed did this, having life at the heart. A tree and a crag, which is the mightier? Why, the crag assuredly, for has it not mass and weight and imposing majesty? Yet consider, all the crag can do is stand and wait. Grim endurance is its solitary virtue. The crag is watching its own demolition. Summer storms are wasting it; every frost is bidding it die; the elements conspire against it, and its doom is near. But the tree? It borrows a crevice of the crag in which to cradle its babyhood. The winds snarl at it, and smite it too and fro, a toy of their passions, but the poor twig has life. It is not

made, but makes. It does not wait, but grows, and will gather ingredients and turn adverse circumstances to its help and growth. The crag waits while the tree eats its heart away. The tree is becoming masterful and dominant, and at the end the crag will crouch like a couchant lion at the foot of this peerless pine, so great is life. — WILLIAM A. QUAYLE, D. D., in "The Blessed Life."

I ask, O Lord, that from my life may flow
Such gladsome music, soothing, sweet and clear
From a fine-strung harp, to reach the weary ear
Of struggling men,
To bid them pause awhile and listen; then
With spirit calmer, stronger than before,
Take up their work once more.
I only pray that, through the common days
Of this my life, unceasingly may steal
Into some aching heart strains that shall help to heal
Its long-borne pain,
To lift the thoughts from self and worldly gain,
And fill the life with harmonies divine:
O may such power be mine!
Thus would I live; and when all working days
Are o'er for me,
May the rich music of my life ring on
Eternally!

— Wesleyan Magazine.

THE SUNSHINE SOCIETY

WE suppose that you have heard of it — that useful organization that has for its object the letting of sunshine not only into the lives of its members, but also into the lives of others. It is worth while to belong to a society of that sort. It is worth while to belong to any society founded on principles of courtesy and kindness. It is worth while to belong to a society that tries to educate its members up to being cheerful and happy even amid depressing surroundings and circumstances. I think that Paul would have been a valuable member of such a society, for you know that he made a great virtue of being happy in the midst of gloomy surroundings. He was of good cheer when others were downcast and discouraged.

Kindness is the beautiful golden chain by which society is bound together, and the members of the Sunshine Society feel it to be their duty to add as many links as possible to that chain and to keep it shining all the time. The Society is the sworn foe of sullenness and selfishness. It wages war against all unkindness, and it is convinced that depression and discouragement are inventions of the evil one, and that it is possible to overcome them by the power of one's own will, aided by the grace of God. The Society believes that worry is one of the most useless and senseless things in the world, and they want their members to come to that conclusion just as soon as possible.

The Sunshine Society came into existence in a very simple way. Like many of the other good things of the world, it had its origin in the mind and heart of a woman. That woman was Mrs. Cynthia Westover Alden, a large-hearted woman who was at the head of a corps of women newspaper reporters on a New York paper. At the approach of one Christmas season she proposed to her associates that when they exchanged Christmas cards they omit writing anything on the back of the cards, and that after they had enjoyed the cards for awhile, they pass them on for the enjoyment of others. This passing

on of a kindness and a pleasure was agreed to, and the Sunshine Society grew out of this suggestion to give happiness to others.

The Society has today many thousands of members who, true to the principles of the Society, have added greatly to the happiness of the world. The dues of the Society are paid in deeds of kindness. The great principle on which the Society rests is that the highest happiness comes from trying to make others happy. This is a truth recognized by all who know the meaning of true happiness. The self-centered person will never be happy himself, nor will he ever make others happy. If you think more of your own happiness than of the happiness of others you are in for a great deal of disappointment, depression and general unhappiness. Charles Dickens penned a vital truth when he wrote: "Without strong affection, and humanity of heart, and gratitude to that Being whose code is mercy, and whose great attribute is benevolence to all things that breathe, true happiness can never be attained."

The Sunshine Society believes this to be true, and its members are expected to "live up" to all that they believe and promise. By so doing they add immensely to the happiness of the world and to their own unfailing joy and delight in life.

Daisies

Over the shoulders and slopes of the dune
I saw the white daisies go down to the sea—

A host in the sunshine, an army in June,
The people God sends us to set our hearts free.

The bobolinks rallied them up from the dell,
The orioles whistled them out of the wood;

And all of their singing was, "Earth, it is well!"

And all of their dancing was, "Life, thou art good!"

— "More Songs from Vagabondia."

MRS. PERKINS' PARLOR

MINNA STANWOOD

"MOTHER, Mrs. Leeds was saying it's our turn to have the League sociable this month. Can we have it?"

Florence's hands, cold with nervousness, clasped and unclasped under the table-cloth. A bright spot burned in either cheek, and a very pretty pair of brown eyes looked appealingly at the mother.

"Yes, may we have it, mother?"

Grace was surprised at the coolness of her own voice. One would think that she was making the most ordinary request in the world, she was so calm about it; and the blue eyes looking straight at the mother lacked the timid pleading of Florence's. Who would have suspected that she had dreaded this moment even more than Florence — that she had cried over it and prayed over it? With a little throb of exultation she recognized that her prayers had been availing in one respect — she was strong when she feared to be weak.

Mrs. Perkins did not raise her eyes from her plate at first. She went on eating. A stranger might have thought she had not heard. Her girls knew her better. Mrs.

Perkins' silences had always been formidable. Many and many a time her children had waited, quaking, dreading the words that would eventually come less than the heavy, oppressive silence. The children had learned to wait with outward patience, but Ruel Perkins had not. He inevitably stirred the smoldering fire into a sharp, strong blaze by speaking. He spoke now, gently, deprecatingly:

"I should think you'd let the young folks come for once, Almiry. They couldn't hurt things much, I shouldn't think."

Mrs. Perkins raised her head slowly, until her level eyes reached her husband's face. She caught one supplicating glance from his mild blue eyes before they dropped, but it did not affect her.

"You shouldn't think! You shouldn't think!" she began, in a tone bitterly ironical. "I suppose you shouldn't think that thirty or forty folks with their great dirty boots wouldn't track in any mud on my carpets, and they wouldn't leave any prints of their fingers on my furniture, and they wouldn't push things out of place and likely hit my new paper, and they wouldn't put their feet on the rungs of my chairs, and they wouldn't lean their heads against my wall when they sit on my sofa. If you should say there's no knowing what they'd bring when they went upstairs to lay their things on my beds, and no knowing what kind of a mess they'd leave my house in, or how much kerosene oil they'd burn, or how much work they'd make for me, you'd come nearer than when you say you shouldn't think they could 'hurt things much.'"

"It's so mortifying to be going round to other people's houses all the time, and never be able to invite them to ours," said Grace, warming. "Of course, when we held our sociables in the vestry, it didn't matter. Then we were just like other people, for all any one knew. But now it's different. This is the third time it's been our turn. The first time Flo had a cold, and we said it wouldn't be convenient, and the next time we got Aunt Addie to invite us out to her house so we could say we had an engagement; but this time I won't make any fibbing excuse. I'll just tell it right out that mother won't let us have any company at our house. It makes us too cheap for anything!" Grace's voice caught in her throat, and Florence took up the cudgels.

"We would do every bit of the work, and clean up just as nice — and I know they wouldn't hurt anything. Why, Mrs. French has had them as many as six times, and her house is just full of lovely things."

"Mrs. French has money to buy lovely things, and to replace them when they're spoiled. If she'd put the money away, cent by cent as you might say, to buy her carpets and chairs and tables and knick-knacks, I guess she'd feel different. If she'd stinted herself of everything she wanted except just what she actually couldn't get along without, for twenty years, to get her parlor, I guess she'd know enough to look after it."

Mrs. Perkins' strong voice stopped, and her heavy jaws set in a way that her girls knew only too well. Further argument was useless.

There was a wrathful commotion as the

family left the tea-table. Ruel Perkins punctuated his protest by scraping his chair noisily as he arose, and the girls followed his example almost unconsciously. They began clearing the table in sullen silence. The mother put Will's supper over the tea-kettle to keep hot, and the father settled himself behind the stove for his evening smoke. Generally, the dishes being done, mother and daughters seated themselves at the kitchen table and sewed the evening away. There was the dining-room which was opened only on the rare occasions when one of the relatives was invited to tea, and there was the parlor, where not even the relatives were invited to sit. Only the minister on his semi-annual call ever crossed its precious threshold.

Tonight, when the dishes were put away, Grace went to the door and beckoned her sister.

"Come into the dining-room, Flo, I want to talk to you," she said, recklessly.

Florence was going to exclaim at such sacrilege, but the look in her sister's face silenced her. Grace almost pulled her into the dining-room and banged the door.

"Look at this dining-room, Florence Perkins," began Grace, in a fierce whisper. "There's that table, and there's that china closet filled with fancy dishes, and we eat off crockery such as emigrants would use. Look at this room, I say — a dining-room — and we eat in the kitchen, and live in the kitchen when we aren't in bed, or at the store, or at meeting. And look at that parlor!" The girl pushed apart the sliding-doors with an angry hand. Her voice forgot its caution, and rang out with indignation. "Body Brussels, and lace curtains, and plush chairs, and a piano — yes, a piano! and you daren't touch it, and I daren't touch it! You, Florence Perkins, twenty-three years old, and I, Grace Perkins, twenty-five years old, and we aren't allowed to put our feet in these rooms, and we call this home! Our mother slaved for these things. She wouldn't even go to church, and she wouldn't let pa go, because she would have to pay something. She wanted every cent she could lay her hands on for these things. And you remember the time she made when we joined the League, and how she talked about the ten cents a month we'd have to pay. And look at pa, with never a cent in his pocket, getting even his bit of tobacco from John Robbins when he pays the grocery bill. I only wonder mother doesn't sell the tobacco back to Robbins."

"O Grace," broke in Florence, "you musn't talk so. Why, what ails you? We can drop out of the League if you feel so about it. I'd hate to, of course, because it's the only pleasure we have, as you say, but it isn't Christian for you to talk this way and about mother."

"I tell you, Florence Perkins, I'd leave this house tomorrow if it wasn't for pa — poor pa!" went on Grace, not heeding. "And what do you suppose she's keeping all these things for? She's keeping them for Will. Aunt Addie says so. She's going to leave him the house just as it is, and she's bound everything shall be in first-class order, so he'll think a lot of his mother. She doesn't care a thing for us or for pa, she's just bound up in Will. And Aunt Addie says, won't Mamie

Dickey make things fly when she gets here!"

"Mamie Dickey!" gasped Florence. "You don't mean that Will!"—

"Aunt Addie says that Will goes straight down to the Dickey house every night from work, and what he tells mother about having to work late is yarns. Aunt Addie says she knows, for it's all the talk at the Corners. And mother keeping the best of everything steaming over the kettle for him!"

If the two girls had not been so absorbed, they would have heard a sound outside the dining-room door. The woman who stood there listening in hardness of heart to the estimate her daughters were putting upon her, suddenly relaxed and fell against the wall. In deadly faintness she clutched the banisters, and held with determined grip. She would not let the girls see her like that. At last she was able to drag herself upstairs. She threw herself upon her own bed with a moan of mortal pain. She would almost rather have heard that her idol was dead. That he should be entangled with that family—it was worse than a hundred deaths. Shiftless and improvident everybody pronounced the Dickey; immoral, Mrs. Perkins considered them. For was not shiftlessness immorality in her eyes? She knew very well what kind of a house they kept. Open, easy-going, with plenty of eating and drinking, while big bills stood against them in every store in the county, so the gossips had it, and every chair in the house was mortgaged. Mrs. Perkins had seen Mamie Dickey once. Clear of skin and rosy, with sparkling black eyes and saucy red mouth ever on the laugh, she seemed a very Jezebel to the rigid elder woman. She writhed on her bed and groaned aloud. Her own sister Addie knew all this, and never told her. Her daughters knew this, and were exulting over it. In a very ecstasy of self-pity she thought back over the years of scrimping and planning since her boy was born. She had squeezed every joy out of her own life, out of her husband's, out of her daughters', even out of Willie's—but all for Willie's sake, for Willie's future's sake. In her mind's eye she had always seen her Willie a prosperous man in a comfortable home, content to work and save until some proud day he should be called a rich man. That he would want to realize her ideal, and be to his mother the comfort and companion she had meant him to be, she never doubted until this minute.

The next morning, when the girls went downstairs, they found their mother setting the table in the dining-room. With a determined hand she was taking her prized china from the shining glass cupboard and was putting it on the table. From their tissue paper wrappings her silver-plated knives and forks and spoons came forth. The girls looked on in mute amazement and questioned each other with frightened glances. But nothing was said until Will appeared.

With frank astonishment the young man whistled shrilly, and demanded, bluntly, "What's this racket, ma?"

Then the mother raised her head and looked at her children. The stern, hard expression was gone from her face, and in its place was a weary, baffled look that

smote straight to the hearts of her two daughters; but Will perceived nothing unusual.

"This here house is your home, children," she said, steadily, "and I want you should have the good of it. You've got so now that you know enough to take care of things, and I mean you shall enjoy them. The girls are going to have the sociable here next week, and I want you should invite your friends here evenings too, Willie. It's getting lonesome for me and pa when you're out so much, and we want you should bring the young folks in with you and have a good time in the parlor. The girls are going to have half their board money every week to take music lessons with, and most likely you can manage to pass the time some way that will be pleasant to you."

Mrs. Perkins' two daughters turned away to the kitchen with smarting eyes, but Will remarked, approvingly: "Why, you're a regular brick, ma!" and sat down calmly to eat his breakfast.

Jamaica Plain, Mass.

ONE LIFE AT A TIME

If the dead came back —
If in some shadowy glen their forms might meet us,
Or from some wandering wind their voices greet us,
Or if, in all earth's strange or common places,
We might have hope to see their dear, dead faces,
Hope by keen eyes and hearing to discover
The father, sister, husband, wife or lover,
From death come back, —

Life would be all a watching and a waiting,
A standing tiptoe at the mystic grating,
A pleading for the blessed shapes to linger,
Straining to touch them with a doubting finger,
Chattering wildly of the past (and suing
Wildly for pardon of our evil doing
Before they died).

Their pardon, lacking God's, would still content us;
We should walk blindly in the way they sent us;
Follow no unseen Christ, nor seek the portal
Of that unseen, faith-conquered life immortal.
We should be serfs to sight, if out of heaven
To our crude eyes so crude a boon were given —
Our dead come back.

And soon, distracted with this double showing,
Half earth, half heaven, our doubtful senses knowing,
Labor would languish into dreams and fancies,
Duty be dazed by blinding sunward glances,
The world become less real, nor heaven come nearer,
Our dear ones be no happier or dearer,
Should they come back.

No happier — ah, no! How selfish hearted
Who wishes back the blessedly departed!
Back from their sunny peace and swift-winged power
Into our cares that clog and woes that lower,
Just that our faithless, fretful eyes may view them
A few brief years before we shall go to them,
When we are dead.

Ah! God knows best, one life at one time giving,
Sparing to fret us with a double living,
A clash of mysteries, two worlds, two missions,
Two stern and strange and masterful conditions;
My prayers I turn to praise, O God in heaven,
That to my wail this boon thou hast not given —
My dead come back.

— AMOS R. WELLS, in *Christian Endeavor World*.

Grandmother's Revolt

AN excellent woman, whose married sons and daughters have a way of flitting off every summer to seashore or mountains, leaving their offspring in her loving care, was delicately approached by one of them as to her plans for the coming season.

"I suppose you will open the cottage as usual, won't you, mother? The children so enjoy being with you!"

"No, I shall not open the cottage," was the quiet but decided reply. "My grandchildren will be abandoned to the care of their parents this summer. I am going abroad." — *Youth's Companion*.

W. F. M. S. Notes

— Miss Miranda Croucher, so widely known through her stirring accounts of the siege of Tien-Tsin, is to return to her work in China in September. As the Tsun Hwa buildings are all destroyed, she will take up work in Tien-Tsin for the present.

— At the meeting of the executive board of the New England Branch in June, a committee was appointed to express the sympathy and love of the members of the Society to Mrs. Bishop E. W. Parker, and to ask her to permit them to place her name at the head of the list of missionaries of this Branch, as an honor to us.

— Miss Norma Waterbury, the daughter of a missionary of the Baptist Board in India, took the Sargent prize at Harvard for the best metrical translation of an ode of Horace this year. She is in her first year at Radcliffe.

— The new leaflet for the Standard Bearers on Miss Mabel Hartford's work is now ready, and will be a great inspiration to the young women in our New Hampshire churches. Miss Cushman writes in her happiest mood. These leaflets may be obtained by sending postage to our Depot of Supplies, 36 Bromfield St.

— Miss Althea Todd will start early in August for her field in Ing Chung, China. Miss Jessie A. Marriott, formerly a worker for Mr. Moody, accompanies her. Miss Marriott has been a member of the Presbyterian Church, and has joined Grace Methodist Episcopal Church, Chicago, as she feels called to this special field.

— The societies in Maine Conference have decided to take the building for the Bible School at Ing Chung as the "Donnell Memorial," in memory of Mrs. Carrie Robinson Donnell, so long the Conference treasurer.

— Dr. George Skene, who has been so delightfully sharing his impressions of Mexico with the readers of ZION'S HERALD, in his addresses gives high commendation to our schools for the girls and young women in "Aztec Land."

— Miss Grace Stephens, accompanied by Sooboonagam Ammal, will attend the Conference at Northfield, July 12. They are hoping to study the Word so as to carry the inspiration of those wonderful gatherings as they return in the early fall to their mission in Madras.

— An important event in the history of our Women's Missionary Societies will be the publication of a book intended for the use of all denominations. The title is, "An Introduction to the Study of Missions," and it is prepared by Miss Louise Manning Hodgkins, formerly professor of English Literature at Wellesley College. It will be ready for those wishing to begin the course of study in the fall.

— Miss Sara H. Miller, of Stamford, Conn., will start for Korea in early Sep-

tember, under the auspices of this Branch. The auxiliaries in the New England section of the New York East Conference have been deeply interested in her plans, as she has become known to them through serving as district secretary. Miss Miller goes to the help of Mrs. Scranton and Miss Paine.

—The Standard Bearers now number over seven hundred, and are gaining new recruits daily. All should report to their district secretary if they wish the letters from Miss Young. One has just come from Tien-Tsin, in which she says that she was never so happy in her life as when she reached Pekin. Send for the letter and see why.

—In Yokohama, the superintendent of public instruction has offered a subsidy to all private day-schools, including mission schools, laying no restriction on Bible teaching or the use of the building for Sunday services. This is a material proof of the more liberal attitude which is now being manifested towards our schools.

—A little blind girl, who was trained first in one of our schools in Hakodate, and is now studying in a Government school in Tokyo, has been the instrument of bringing two of her classmates to Christ. She will be the first to graduate in the course with the men, stands first in several of her classes, and is fitting herself to become a teacher. There are twenty-one in our school for the blind at Yokohama.

—Dr. Skene is greatly impressed with the scenic grandeurs of our sister republic, and is also quite enthusiastic over the warm greeting extended to him by the sisters of our Mexican Church. His description of their friendly salutations stirred many, in one of his audiences, to say that they would like to visit Mexico also.

BOYS AND GIRLS

"A CLOSE CALL"

CHARLES H. DORRIS.

THERE were cats to the right, cats to the left, cats in front and behind, and so many of them, that the robins had a sorry time of it. For the cat's jaws of death were ever ready to spring upon them.

"O-h!" gasped Tilly, one June morning.

"Scat! Scat! Scat!" shrieked mamma, as mother and child rushed down from the porch to save and preserve the life of an astonished young robin that had just floundered from its nest.

"Poor little robin!" sighed Tilly.

"Hold it in your apron till I get the extension ladder," said mamma.

"Now I will take the bird," explained mamma when she had the ladder placed to her liking, and put it back in the nest."

But the flighty young robin would not stay.

"Oh!" screamed Tilly. "Two of 'em have tumbled out."

And before mamma's feet again touched terra firma, down head-first plumped another bird.

"Well!" exclaimed mamma.

"Dreadful!" ejaculated Tilly.

"Now, Tilly, while I keep off the cats," said mamma, "you run to the house and get that peach basket, and the coil of fine wire hanging under the kitchen sink."

In a moment Tilly was back, and again

mamma very gracefully ascended the ladder, and, as nearly under the robins' nest as possible, securely fastened to the sheltering maple tree the peach basket.

"Now, Tilly," said mamma, when again on earth, "let me take your apron with the three foolish and precocious birds, and I will deposit them in their new quarters. How little the poor things know what is best for them!"

Five minutes later Tilly and her mamma stood on the porch laughing. The frantic old mother and father robins had stopped their screeching and scolding, and were standing on the branch just above the swaying nest, craning their necks and looking down at their three hungry offspring.

"Well!" gasped Mother Robin at last. "That was a close call from the cats!"

"And how blind of us!" said Father Robin, "to think that that kind lady and the dear little girl on the porch were going to eat up our darlings, when to them we owe their precious lives!"

"You dear lady!" then warbled Father Robin. And, "You sweet little girl!" chirped Mother Robin. "We thank you for saving the lives of our darling babies, and for you will we ever sing."

Then off they flew for fat worms to feed the three hungry youngsters then swinging in their peach-basket nest.

Bay City, Mich.

A MISPLACED DOT

"THAT settles it," Mr. Goodhue spoke as if he was vexed. "Charlotte won't be invited here this season. If she had spelled every word correctly, I meant to have her. She writes, 'Mamma is pretty well now,' and spells it with an i—the dot as plain as can be. 'Pritty,' indeed! As if English words are spelled as they're pronounced!" He tore the letter in two and threw it in the waste-basket.

"But, dear," Mrs. Goodhue protested, mildly, "Charlotte is a little girl—only eleven."

"Can't help that. I made it a condition, and Maria ought to have seen to her child's studies a little." "Maria" was Charlotte's mother and Mr. Goodhue's sister.

Harold looked sorry. He wanted his cousin to come, but he couldn't say anything, papa was so very particular.

It was Harold's business to clear up the library, and the next morning he started to empty the waste-basket, when he saw the torn letter. Surely it wasn't wrong to look at any letter which was thrown away, and he smoothed it out. Now there was a treasure in Harold's pocket, a greater treasure than a jackknife. It was a microscope, which came on his birthday two weeks before. Of course everything had to be placed under its two round eyes.

He peered at the letter eagerly, and soon found the "pritty" which had such sad consequences. After looking a full minute he sprang up and ran to examine a little group of black spots on the white wall near a window.

"Papa, papa," he shouted, "do come here, please! That isn't a dot over the word 'pritty' in Cousin Charlotte's letter.

It's a fly-speck. And you can see the quirl to the e, too, through the microscope."

"What—what?" said Mr. Goodhue, but he put his eye to the lens, and, being a just man, soon owned that Harold was right.

"And Charlotte can come, sir?"

"Certainly. I was a little hasty, and decided on insufficient evidence."

Harold thought it very noble in his father to say so.

Charlotte came, and the cousins had a good time together. Harold, though only a boy, was an honorable gentleman, and didn't breathe a word how near she had been to missing the great pleasure.

But Charlotte did wonder why her uncle asked if their house had window-screens.

—Christian Advocate.

FISH LINES

A fish sat him down with a blink to think,
And dipped his fin thoughtfully into the ink;

Then finned this short note:

"Dear Tommy," he wrote,
In response to your line of the other day
I hasten to thank you without delay.
But, had not that squirming, delicious
young worm
Shown a set in his curves too suspiciously
firm,
I might not be here
To write you, my dear
(What you may not believe, 't is so monstrously queer),
That the wriggler you sent
With most kindly intent
Had swallowed a pin that was frightfully bent!

"You see—if I'd greedily taken a bite,
The pain and the shock would have finished me quite;
So, the next time you send,
My juvenile friend,
Just mark if the worm has a natural
bend
Ere you dangle him temptingly down
here to be
The death of some innocent young thing
like me."

And he grinned as he used some dry sand
for a blotter
(Ink dries rather slowly, you know, under water),
Then signed it in haste
And sealed it with paste.

It was growing quite dark and he'd no time to waste,
So he posted it slyly, without wasting more,
On the crest of a ripple that ran toward the shore;
Then, shaking his scales in a satisfied glow,
All shining and shimmering, sank down below,
Where he soon fell asleep
In an oyster-bed deep,
With the green sheets of water his slumber to keep.

—JESSICA H. LOWELL, in June St. Nicholas.

Disfigured Skin

Wasted muscles and decaying bones.

What havoc!

Scrofula, let alone, is capable of all that, and more.

It is commonly marked by bunches in the neck, inflammations in the eyes, dyspepsia, catarrh, and general debility.

It is always radically and permanently cured by

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Which expels all humors, cures all eruptions, and builds up the whole system, whether young or old.

Hood's Pills cure liver ills: the non-irritating and only cathartic to take with Hood's Sarsaparilla.

THE SUNDAY SCHOOL

Third Quarter Lesson I

SUNDAY, JULY 7, 1901.

GENESIS 1:1 to 2:3.

[Print Gen. 1:26 to 2:3.]

REV. W. O. HOLWAY, D. D., U. S. N.

GOD THE CREATOR OF ALL THINGS

I Preliminary

1. GOLDEN TEXT: *In the beginning God created the heaven and the earth.* — Gen. 1:1.

2. THE BOOK OF GENESIS:

(1) *Title and Scope.* — The title "Genesis" is taken from the Septuagint; it means birth or generation. The Hebrew title of the book is taken from its first word — *Bereshith*, or, "in the beginning." The scope of the book, in point of time, covers a period of 2,300 years, from the creation of Adam to the death of Joseph. Its purpose is purely historical — to narrate the facts and order of creation, and to trace the development of the race up to the Flood; and, after the Deluge, to the period of the Hebrew sojourn in Egypt. The modern view regards the earlier chapters of Genesis not as literal facts, but as "epic stories" (Moulton), an inspired poem, based on facts, in which the glory of the Creator and His wonderful works are set forth.

(2) *Authorship* — composite. German critics, like Graf and Welhausen, deny to Moses any authorship whatsoever in the Pentateuch, and insist that Hebrew literature did not begin until the eighth century before Christ, and that the Old Testament Scriptures reached their present shape in the time of Ezra (B. C. 444); but this extreme view is not held by the great body of devout scholars. On the other hand, it is one of the accepted results of modern criticism that the Pentateuch is composite — made up of separate writings woven together — and has gone through repeated revisions. Certain strongly-marked peculiarities, such as varieties of style and the different names applied to God, seem to point to written documents coeval with the events themselves. It is conjectured that these documents were preserved and handed down to Moses, who was not alive when the events recorded in Genesis occurred, but who may have been the first to revise and combine them. The parallel Chaldean and Babylonian records of the creation and man's fall are filled with polytheism and grossness. Moses, or some other inspired agent, purified the tradition (or possibly received the original tradition uncorrupted) and added to it contemporary events.

3. HOME READINGS: *Monday* — Gen. 1:1-13. *Tuesday* — Gen. 1:14-25. *Wednesday* — Gen. 1:26-2, 3. *Thursday* — Psa. 8. *Friday* — Isa. 40:21-31. *Saturday* — Job 38:1-14. *Sunday* — Psa. 104:1-12, 19-24.

II Introductory

Thus far in the narrative the successive orders of creation have risen into being at God's command. He spoke, and it was done. But when man was to be made, a change of method appears. The pattern for this last and noblest work was to be found in no created being or thing. "In our image, and after our likeness" — such was the plan proposed. And the work was to engage the personal energy of the Creator himself — not "Let the earth bring forth, etc., but "Let us make man." And the man thus made — from the dust of the ground and the "breath" of the Almighty, "a living soul" — by the subsequent creation of woman became the head of the first family and the father of the human race. And God "blessed" them, and bade them to "multiply," and to "subdue the earth," the title-deeds to which were granted by the Creator himself. He was, at the same time, invested with authority over all "the beasts of the

field" and other inferior creatures. For his sustenance fruits and cereals, with other seed-bearing herbs, were appointed, and for the animals below him the grass of the field. The work of creation being now complete, God reviewed His works, and pronounced everything "very good;" "and it was evening, and it was morning, the sixth day." The seventh day — a "day" not yet ended with Him — the Creator "rested;" and blessed and sanctified the weekly return of man's Sabbath as a day of bodily and mental repose and spiritual privilege.

III Expository

26. *And God said.* — Speech is the index, or manifestation, of thought, will, purpose. Some object to the idea of God speaking as too gross and human, and unworthy of a Being who is pure spirit; but if we conceive of God as manifesting Himself at all, it must be through faculties like our own; we cannot conceive of any other, if we are made like Him. Hence He is said to have eyes, feet, a right hand, etc., all of which are figurative of course, but indispensable if we are to converse about Him at all. *Let us.* — The word for God is plural in the original, and this plural form occurs about three thousand times in the Hebrew Scriptures — not a proof of, but collateral evidence for, the doctrine of the Trinity as taught in the New Testament. *Make man in our image . . . likeness* — not bodily "image," for God has "neither body nor parts;" He is essentially spirit. As spirit he is personal, eternal; He thinks, speaks, wills, acts. "Here, then, are the three great points of conformity to God in man — reason, speech, will, power." In verse 7 of the next chapter (the second story of creation) we read that man was "formed out of the dust of the ground," and that God "breathed into his nostrils the breath of life, and man became a living soul." *Let them have dominion, etc.* — The last cre-

ated is made sovereign over all. "As by his body he is allied to earth, and by his soul to heaven, so by the vital union of these he is associated with the whole animal kingdom of which he is the constituted sovereign" (Murphy).

27. *So (R. V., "and") God created man.* — What He proposed He did. But what did He "create?" The word is a peculiar one. It occurs forty-eight times, always in connection with God, and almost always in the sense of calling into existence something which did not previously exist. Now the body of man, in its chemical constituents, had already been "created" when matter was called into being. It must therefore here refer to more than this — to his spiritual, immortal nature. Dr. Guyot calls attention to the word "create" in this chapter as being used only three times — for the origination of matter (verse 1), of life (verse 21), and of the soul (verse 27). Says Peloubet: "Now it is remarkable that these three are exactly the points where Nature has said to Science: 'Thus far, and no farther.' All the powers of modern science have failed to originate matter, or life, or soul. After they have these, they can go on developing; but they cannot 'create.'" *In the image of God* — the essential thing in the new creation. *Male and female created he them.* — The creation of woman out of man is narrated in chap 2:21, 22. "Adam had met with his superior in the Creator, his inferior in the animals; he is now to meet his equal in the woman" (Murphy).

28. *God blessed them* — a formal act of benediction upon the first human pair. *Replenish the earth and subdue it.* — The earth must be peopled in order to be subdued; but something more was contained in the injunction than simply multiplication. The inviolable sanctity of the conjugal relation was established (Gen. 2:21, 25) with all the train of home joys and mutual sacrifices that come in the rearing of the family. *Have dominion, etc.* —

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MELLIN'S FOOD COMPANY, BOSTON, MASS.

The charter for man's authority over all inferior beings is derived from God himself, in whose image he was created.

What an education for the race has been the labor of subduing the earth! How it has developed reflection, stimulated invention, and quickened the power of combination which would otherwise have lain dormant! (Conant.)

29. **Given you every herb bearing** (R. V., "yielding") seed. — Says Murphy: "The sacred writer here hands down to us from the mists of a hoary antiquity the primitive deed of conveyance, which lies at the foundation of the common property of man in all the earth, and all it contains." The grant is of all fruits and grains that are adapted to his constitution. To you it shall be for meat. — It does not say that these and these only should constitute man's sustenance; though it is very likely that for a period at least a vegetable diet was used by the human pair, and in large districts of the earth this kind of food has always constituted the sole provision, flesh not being procurable. But the study of the human body shows that man is carnivorously built; and, later on in Biblical history, animal food is mentioned in such connections as to show that there was authority for its use.

30. **To every beast of the earth.** — God is not unmindful of the creatures below man in the scale of being; even the least is cared for. He here informs the newly-created and appointed ruler of earth that these creatures should eat "every green herb." Not that they should be confined to these, but that, speaking generally of the class, grass and various herbs are the appointed food. Some animals are carnivorous; and some eat the higher order of vegetation appointed for man — fruit and cereals.

31. **God saw everything that he had made** — reviewed the works of the previous "days," and approved them. The complacency, understanding and judgment here indicated in the Divine nature subsequently appear in His image — man. **Behold it was very good** — "good" in itself, in the completeness of its structure or qualities; "good" in its relations or adaptations, as fulfilling the end for which it was created. God's moral rectitude here comes into view. Whatever He "creates," in the absolute sense of the term, is "good;" He is said to "create evil," but the word is there used in its permissive sense. "Very good" means exceedingly good, admirable. It is the verdict pronounced upon a completed creation. Man thus far was pure. There was no blot of sin on the perfected work of God. **The evening and the morning were the sixth day** — R. V., "and there was evening and there was morning, the sixth day." The Hebrew arrangement of time — beginning the diurnal period with the evening instead of the morning — is derived probably from the creative days.

1. **Thus** (R. V., "and") **the heavens and the earth were finished** — in materials, structure, organization, peopling, laws. No new order, either in nature or creation (the birth of Christ excepted), has been introduced since the time here indicated. Dr. Murphy, who adheres to the literal "days" of the creative week, says: "The whole is now finished; that is, perfectly fitted at length for the convenience of man, the high-born inhabitant of this fair scene. Since the absolute beginning of things the earth may have undergone many changes of climate and surface before it was adapted to the residence of man. But it has received the finishing touch in these last six days. These days, therefore, are to man the only period of creation since the beginning of time, of special interest." All

the host of them — "luminaries, plants and animals" (Murphy); resembling in their variety, orderly arrangement and obedience to the creative will a disciplined host or army.

2. **He rested on the seventh day.** — With us "rest" suggests its correlative, fatigue; and the primary and only conception of the Sabbath is, to many, repose from physical toil. But one may "rest" when nothing remains to be done, and when no weariness is implied. In this sense, it seems to us, the Creator "rested." He put forth His energy in creation, and ceased from that kind of work when it was accomplished.

3. **Blessed the seventh day and sanctified it** — conferred upon it special honor and privileges above other days, and set it apart for holy uses and sacred rest. The ordination of the Sabbath was, therefore, co-ordinate with the creation of man, and did not begin with the era of giving the Law. Its essential ideas are rest and holiness. One of the best summaries of Sabbath obligation is given by Isaiah (58: 13, 14): "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." As for the authority for the transfer of the seventh-day obligation to the first day of the week, it is enough, in passing, to state that on the first day occurred the resurrection of Christ, which sealed all His doctrines and inaugurated redemption; on the first day occurred the pentecostal outpouring which inaugurated the Christian Church; and that this day was kept sacred by inspired apostles, who, presumably, received their authority for so doing from "the Lord of the Sabbath" himself.

IV Inferential

1. The guess of Science is that man is "the son of a gorilla;" Revelation tells us that we are "the sons of God."
2. Have we pondered deeply the meaning of our Godlike "image and likeness?"
3. The family is of God's institution. He has ordained the conjugal tie, the "one flesh," the birth and rearing of offspring, with all the joys that flow therefrom.
4. "The eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing" (Psa. 145: 15, 16).
5. The lawful sovereignty over this world has been conferred upon man.
6. The Sabbath is "made for man," hallowed and set apart for his highest interest. We should not degrade it by secular thoughts, by mere recreation, or neglect of its sacred opportunities.

V Illustrative

1. Moreover, "special creative act" is not excluded by evolutionists on scientific ground, is not excluded at all on principle except by those who adopt a philosophy which antecedently rules out all possibility of it. Darwin postulates one creative act and a probability of more, and so in principle is at one with Wallace and Dana who insist on more. Professor Bowen, my philosophical colleague, concludes that "not only every new species, but that each individual living organism, originated in a

special act of creation." . . . When the naturalist is asked what and whence is the origin of man, he can only answer in the words of Quartetages and Virchow, "We do not know at all." We have traces of his existence up to and even anterior to the latest marked climatic change in our temperate zone; but he was then perfected man, and no vestige of an earlier form is known. The believer in direct or special creation is entitled to the advantage which this negative evidence gives. . . . Sober evolutionists do not suppose that man has descended from monkeys. The stream must have branched too early for that. The resemblances, which are the same in fact under any theory, are supposed to denote collateral relationship (Prof Asa Gray).

2. The recital of the resting of God on this day is not closed with the usual formula, "and evening was, and morning was, day seventh." The reason of this is obvious. In the former days the occupation of the Eternal Being was definitely concluded in the period of the one day. On the seventh day, however, the rest of the Creator was only commenced, has thence continued to the present hour, and will not be fully completed till the human race has run out its course. When the last man has been born and has arrived at the crisis of his destiny, then may we expect a new creation, another putting forth of the divine energy, to prepare the skies above and the earth beneath for a new stage of man's history, in which he will appear as a race no longer in process of development, but completed in number, confirmed in moral character, transformed in physical constitution, and so adapted for a new scene of existence. Meanwhile, the interval between the creation now recorded and that prognosticated in subsequent revelations from heaven (Isa. 65: 17; 2 Peter 3: 13; Rev. 21) is the long Sabbath of the Almighty, so far as this world is concerned (Murphy).

Look at This



Every package of biscuit having this seal

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Every lover of good food should become acquainted with this design—the design found on the ends of the In-er-seal Patent Package, the only package that preserves the freshness and goodness of biscuit, crackers and wafers from the baker's oven to the housewife's table.

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NATIONAL BISCUIT COMPANY.

Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, Ph. D.

Salute the Flag

"Thine, O Stars and Stripes, the story
Of a nation's wondrous glory,
Won from field and conflict gory,
Symbol of its power and worth!"

Millions of our public school children are taught to salute the flag. It is a thrilling scene to the true patriot. Let all the young people of this republic be taught the significance, cost, worth and glory of our beautiful banner, and then not only will we never lack defenders, but there will also not be wanting great hosts who will do it honor by living worthy lives.

Through Form to Reality

Look! Even its colors are emblematic of principles broad, lofty, magnanimous. The red represents the hallowed blood of unselfish sacrifice. "He's true to God who's true to man." White stands for purity — purity beautiful as the light. It symbolizes motive unsullied and immaculate. The blue suggests that all-embracing azure of that fair dome which bends over the whole planet, and abounds in blessings for all loyal recipients. Through all its form, folds and hues comes to us the splendid truth of liberty protected and honored by law.

Calculate its Worth?

Never! It cannot be done. Two factors enter into the problem: First, what it has cost to place it in our sky and to keep it waving there; second, its invaluable contribution to all the interests of our nation and to the entire human race. It has cost not simply the blood and treasure of our revolutionary sires, the sufferings and privations of those who fought for its recognition upon the high seas, the untold hardships and anguish of those heroic hosts, our own fathers and brothers, who went down to death in order that it might not be torn from the Union sky, but this dear old flag is the magnificent outgrowth of humanity's bravest struggles for six thousand years. Wherever, in all the annals of time, heroes of freedom have fought and martyrs of truth have fallen, they have helped to bring about the conditions which rendered it possible for such a glorious banner to hold the most honored place among the national ensigns of earth. Further, what it has contributed to the modification and liberalizing of all governments, what it has done for the rights of man, for the dissemination of righteous and just sentiments, for the sublime idea of human brotherhood — all this can never be fully estimated. Calculate the true worth of our flag? Never!

Floating Poetry

Through the centuries finest thought and richest sentiment have been expressed most effectively in verse. So great and majestic are some emotions that surge within the soul that they cannot be adequately uttered. Hence symbols are often employed where words fail. To the American heart no symbol is more

thrilling than the Stars and Stripes when thrown to the breeze. Some one has called our flag a floating piece of poetry. To him who can read aright its meaning this banner is an exquisite poem, rich in imagery, sublime in thought, captivating in rhythm, subduing in pathos, charming in symmetry, and in its completeness both purifying and ennobling.

Heirs of the Ages

Nearly all the leading nations of history struggled up from savage barbarism to whatever measure of greatness they have enjoyed. But our republic is an exception. It was founded by picked men and women among the best educated and wisest of their day. Give due credit to those countries that have climbed to national renown from lowest ancestry; and then recognize the large responsibility of being "heirs of all the ages in the foremost files of time." God honored us with a splendid start. Now we must honor Him by a wise improvement of our unequalled advantages. Our free institutions should be sacredly cherished and enhanced in value by their judicious use. Nowhere on earth is patriotism more becoming than in this land of broad opportunities. Seek not to quench the enthusiasm that glows in the air and bounds from heart to heart as our chief holiday approaches!

Sizzle! Crack!! Bang!!!

Hard-earned pennies and hard-earned dollars alike go off in smoke and noise. The air is filled with din and commotion, all because the Fourth of July has come. Small boys and large ones think they must keep the night alive with the incessant outbursts of their jubilation. What the firecracker and torpedo and gun fail to do, the horn and bell and voice supplement. Sometimes it seems to us a senseless procedure. Well we might wish for a more dignified expression of patriotic thanksgiving; and yet with multitudes of ignorant ones about us from other lands, may not this crude and boisterous outflow be quite effective? May we not then, within fairly reasonable bounds at least, once more allow our boys to indulge in this particular kind of fun which comes so seldom?

Hail to the Chief

President McKinley has sent many messages to Congress, to conventions and to individuals, but seldom if ever has he spoken so potently and impressively as in his wise words to the young Methodists of San Francisco. During his recent visit to the Pacific Coast he addressed the Epworth League Alliance. Some of his utterances on that occasion are fit to be printed in golden capitals and hung upon the walls of every young people's society's meeting-place and in every home of our country. Coming from the Chief Executive of the nation, a man of eminent abilities, eminent success, and eminent character, such declarations must carry with them great weight. Hear them: "There is nothing in this world that counts for so

much as godly living." Note the well-chosen word, "godly." Morality, which relates to our attitude toward man, is not sufficient. Complete manhood always recognizes God and has due regard for the spiritual part of personality.

Again: "When you are serving man by helping him to be better and nobler, you are serving your country." Is not this an advocacy of the highest type of patriotism?

"It is growing all the time easier to live right, to do right, and to be right. With our churches, our Young Men's Christian Associations, our various young people's societies, every assistance is given for righteous living and righteous doing." These sayings are wholesome, sound heartening and optimistic. Grandly true!

"It is no longer a drawback to a young man to be a member of a Christian Church. It is no embarrassment. It is an encouragement. It is no hindrance. It is a help." Hear it, young people of New England! This is the verdict of him who holds the highest civic position within the gift of man.

"There never in all the past was such a demand as now for incorruptible character strong enough to resist every temptation to do wrong. We need it in every relation of life — in the home, the store, the bank, and in the great business affairs of the country. We need it in the discharge of the new duties that have come to the government. It is needed everywhere — never more than at this hour." And where shall such characters be found save in the Christian churches? It is the supreme mission of Christ's Church to supply the world with just such men and women as are best qualified and most reliable.

"You are helping all the time home and family, law and liberty and country." Little have we imagined how great is the influence of our League upon all the interests of human society. Every department of League activity has direct bearing upon the good of mankind. Its whole scheme is far-reaching in its aim and results. Like Grant at Vicksburg, let us keep "pegging away," and under our well-directed blows the strongholds of sin will fall, Zion's walls will be strengthened, and our Christian banner will be born to universal victory.

Vacation

It is to be earnestly hoped that those who need a vacation most, may be permitted to enjoy its recuperation. One way in which some of us can manifest the Master's spirit is by helping some weary one to a rest. Or if this is not feasible, we may, by thoughtfulness and unselfishness, considerably increase the value and enjoyment of the vacation of those with whom ours is spent.

Pork-packers

It is so easy for some Christian workers to become discouraged that we delight in pointing them to every indication of progress. Quite common is it for railroad managers to prohibit the use of intoxicants

by their employees. These same vast corporations are taking a keen interest in the work of the Young Men's Christian Association. And now comes the good news that Swift and Company, of Chicago, have forbidden profanity among the employees of their packing houses. Some day the mere commercial and industrial value of sober heads and clean lips will place them at a premium. Righteousness has a reward of its own even in this world.

A New Secretary

The Christian Endeavor Society has chosen a new field secretary in the person of Rev. Clarence E. Eberman, a young minister of the Moravian Church. He is regarded as "an ideal man for the place, big in body, bigger in heart, cheery, lovable, energetic, devoted." We bid any man godspeed who can aid in leading our young Christian hosts to greater victories for Christ.

Why Hard?

A bright boy being asked why the way of transgressors is hard, replied: "Because so many are traveling it."

Paradox Pearls

They sparkle in Christ's teachings. One of the most brilliant is His famous declaration that life is saved by losing it. All the rough places of our pilgrimage contain concealed opportunities for beautifying the inner life. As pearls are the products of oyster troubles, so the most charming characters are made through sufferings—beautified by patient submission to God's good will.

A Thorn in the Foot

[For our Juniors.]

Fidele was a little Italian boy, tending his father's goats in the Alban Hills near Rome. While at his post of duty he was thinking of the king of Etruria, who had threatened to make war upon the Roman republic. Suddenly there burst forth in the distance the glitter of arms. It is the foe advancing to Rome's capture. Without a moment's hesitation this brave boy set out to warn the city of its danger. Fleet of foot, the little brown mountaineer went skipping over hills, across rocky plains, and through reed-grown morasses in which red-eyed buffaloes looked at him in apparent wonder. On and on he sped as fast as his sinewy legs could carry him. But the distance was long, the sun fiercely hot, and no fresh water at hand. Wearied, worn, thirsty, warm and almost exhausted, yet he could not think of surrendering his purpose. At length with fainting body but increasing heroism he passed the city gates and ascended the Capitol hill. The Senate was in session. Only by whisper could he speak and give the startling news. This done, he sank to the floor. Being asked where his pain was, he whispered that it was in his foot. Upon examination it was found that a thorn had penetrated far into the flesh. In the operation of extracting it, the noble lad died. To honor this boy's heroism and patriotism the Senate decreed that thereafter all the gate-keepers of the city should come from Vitrochiano, his native village, and they should be called Fidele, the faithful. When in Florence

the writer saw the beautiful marble statue carved by a great artist in his honor. It represents him sitting and trying to pull out the thorn. This posture is not strictly accurate, as the little hero was too much exhausted for even such an effort. Boys can be heroes today right here in America as really as in any other land or age. My boy, resolve to be one in the truest sense!

Heroic Young Fritz

His father keeps a saloon in Byron, Mich. What a disgraceful business! Fritz is in his teens, and lives with his parents in a tenement over the saloon, but earns his own living and is a faithful, consistent member of the Methodist Episcopal Church. He is regarded by the best people who are acquainted with him as a model young man. What do you think of this record? How courageous and manly and wise must he be to live a true Christian under such conditions! In God's good providence his character is being honored from ocean to ocean. He is most worthy of respect and esteem. If he can be a faithful follower of Jesus Christ, should not the young men of pure Christian homes who live away from the Saviour, feel rebuked by his commendable example? Will not this saloon-keeper's son rise up in judgment to condemn them? Noble young Fritz! May he live to see all who are dear to his heart brought into harmony with his Master!

A Mosaic

It is not unusual for beginners in the Christian life to underrate themselves because they seem so small and weak in comparison with older Christians. They do not realize how vastly important is the element of time in the formation of a beautiful soul. Character is a mosaic. Each day and every hour has its own little part to add. Each minute has its own tiny stone to set. If each setting is beautiful, the whole result wrought out through the years will charm the eyes of men and angels. Changing the figure and speaking more accurately, we may declare that character is a slow growth. First the blade, then the ear, then the full corn in the ear. Time is a requisite. First the kindergarten, then the primary, then the grammar school, then the high school and college. So is it in the Christian career. Persevere. It is always better as you advance.

Life's Fragrance

Many elements enter into the structure of a Christlike life. But of them all not one is more important than prayer. Not formal prayer, not repetition of words, not fine phrases toward Jehovah, but the real earnest outgoing of the heart in conscious communion with God. It is the helpless child resting on its mother's lap and feeling the throb of her loving heart. It is the appreciative son enjoying the companionship of a devoted father. The prayer-life of Jesus was the richest part of His earthly career. The prayer-life of each disciple is his richest, as it ought to be an ever-increasing portion of his existence. As the perfume of the flower is the expression of its best and sweetest reality, so genuine prayer is the expression of man's

deepest and purest and best self. We greatly enjoy the flower's perfume. So God enjoys the fragrance of holy lives as it ascends to Him in genuine prayer.

Divine Book-keeping

How fearful most of us are that we may not get all the credit due us for our good deeds and excellent qualities! Is it possible that some other person may wear the crown that justly belongs to you? Hardly. God's books are kept with perfect accuracy. And even among men is it not usually the case that we get all that we really deserve? Some one says with finest insight into truth: "One can do a great deal of good in this world if one doesn't care who gets the credit of it." O selfishness! How it stands in the way of our usefulness!

All Aboard

In a few days the happy tourists to the International at San Francisco will be speeding across the continent, filled with glowing anticipations of the grandest time they ever experienced. Excellent accommodations, reasonable rates, delightful company, and much of the sublimest scenery, in addition to the uplifting and inspiring sessions of the Convention, complete the conditions for a trip of rare profit and pleasure. It will stand out above the plains and hills of ordinary life like a cloud-piercing mountain. Heartiest congratulations to all who may be favored with this magnificent privilege!

One adequate support
For the calamities of mortal life
Exists—one only: an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.

— Wordsworth.

FAMILY FOOD

Crisp, Toothsome and Requires No Cooking.

A little boy down in N. C. asked his mother to write an account of how Grape-Nuts Food had helped their family.

She says Grape-Nuts was first brought to her attention on a visit to Charlotte, where she visited the Mayor of that city who was using the Food by the advice of his physician. She says, "They derive so much good from it that they never pass a day without using it. While I was there I used the Food regularly. I gained about 15 pounds and felt so well that when I returned home I began using Grape-Nuts in the family regularly.

"My little 18 months' old baby shortly after being weaned was very ill with dyspepsia and teething. She was sick nine weeks and we tried everything. She became so emaciated that it was painful to handle her and we thought we were going to lose her. One day a happy thought urged me to try Grape-Nuts soaked in a little warm milk.

"Well, it worked like a charm and she began taking it regularly and improvement set in at once. She is now getting well and round and fat as fast as possible, and on Grape-Nuts.

"Some time ago a number of the family were stricken with LaGrippe at the same time, and during the worst stages we could not relish anything in the shape of food but Grape-Nuts and oranges; everything else nauseated us.

"We all appreciate what your famous food has done for our family."

League Prayer Meeting Topics for July

REV. MATTHIAS S. KAUFMAN, Ph. D.

July 7 — Religion and Patriotism.
Rom. 13: 1-7.

DAILY READINGS

Monday. The calls of wisdom. Prov. 8: 1-4, 11-16.
Tuesday. God and the nation. Jer. 7: 1-7; Ps. 66: 1-7.
Wednesday. Serving God. Deut. 7: 6-13.
Thursday. Our country's voice. Ps. 122: 6; 1 Cor. 16: 13; 1 Pet. 2: 13-15.
Friday. The fathers and religion. Deut. 4: 5-10; Ps. 22: 4, 5.
Saturday. The true patriot. Mark 12: 13-17.

It is as natural to love as it is to breathe. Among the objects of this innate affection none have wrought so powerfully upon the race as love of God and love of country. The former is religion; the latter, patriotism.

Religion has its origin in the everywhere-felt consciousness of personal helplessness and dependence, along with the conviction that there is a Supreme Being who is Almighty and has an interest in man. Some one has defined man as "a religious animal." No race has ever grown to power and historic influence save as it has made much of its religion. Any kind of faith in and sense of obligation to a Higher Spirit is better than none. Even false religions have had their national value. If we seek for the origin of the Christian religion, we will find it in the Holy Spirit's work upon the heart, convicting of sin, arousing faith, and transforming the inner life.

Patriotism springs from the same native soil that nourishes religion. In a certain territory, with its associations, provisions, and pleasures, men find protection and satisfaction. Gratitude and appreciation rise to such proportions that as a natural result there is enthusiastic devotion to the country which, next to God, is the chief source of man's existence.

Patriotism has ever taken rank with the noblest virtues. Classed with the blackest of crimes is treason. What an indelible stain rests upon the names of Benedict Arnold and Catiline, who won the dark distinction of traitors. It is exceedingly creditable to humanity that noted traitors have been so few, while illustrious patriots are a mighty host. In its best form patriotism is such a love of country as leads to the exercise of self-sacrifice for the welfare of others; and such self-sacrifice is one of the loftiest of human virtues.

While a person may be a patriot without being a Christian, it is difficult to see how any one can be a true Christian without being a patriot; for intelligent patriotism is one of the recognized Christian virtues. However, it must be confessed that religion is larger and grander than patriotism because it includes this as well as every other virtue and grace. And, further, while patriotism relates to time, religion embraces both time and eternity.

CROSS AND FLAG

These are the two most sacred symbols ever cherished. Just above our country's ensign should always be placed the emblem of that Divine love which is measured by divine sacrifice. They both teach the sacred and precious lesson that both nations and men are saved only by blood—men by the blood of Christ, nations by the blood of human patriots.

BANNER MESSAGES

1. Between the banners of true religion and true patriotism there is no antagonism. He is capable of becoming the best patriot who is the best Christian.
2. Nowhere on earth does all that is holiest in the cross find better protection and greater encouragement than under our flag.
3. The Stars and Stripes speak to us, in red,

of loving sacrifice; in white, of purity; in blue, of loyalty to all that is right.

4. Good citizenship is best promoted by inducing all citizens to accept Him who is the ideal Patriot.

5. Every form of sin and vice is opposed to patriotism and religion.

6. Christians are under solemn obligations to take a deep and continued interest in politics.

7. The Church, though separate from the State, is its most powerful support.

8. Epworthians should be alert and alive to every interest of the government under which they live.

"From every hill, in every vale
Where freemen tread the sod,
And from the spires where freemen meet
For prayer and praise to God,
Unfurl the flag beneath but this,
The Cross of Calvary."

July 14 — Individual Work for Christ.
Acts 8: 26-40.

DAILY READINGS

Monday. Jesus and the individual. Luke 19: 1-9.
Tuesday. Heeding Christ's call. Matt. 4: 18-22.
Wednesday. The disciples' example. Matt. 10: 1-8.
Thursday. To every man his work. Mark 13: 31-34; Rom. 12: 6-8.
Friday. The responsibility of discipleship. Matt. 16: 21-26.
Saturday. Personal reward. Dan. 12: 3; 1 Cor. 3: 5-8.

"'Twas silent all and dead
Beside the barren sea,
Where Philip's steps were led —
Led by a voice from Thee;
He rose and went, nor asked Thee why,
Nor stayed to heave one faithless sigh."

THE SANCTUARY

In this case it was the great highway that goeth down to Gaza from Jerusalem. With us it may be anywhere that duty calls.

PULPIT

Philip found it on a seat in a chariot beside a wealthy Ethiopian. Our opportunity to preach Christ may come to us anywhere along the road of every-day life.

BAPTISMAL FONT

The wayside pool in this instance afforded Philip an opportunity to baptize the newly-born soul. In like manner such a service may not fall to our lot, but we may continually live so fully in the spirit of Christ that others will be influenced to seek the ordinances of God's house.

THE PHILIP MODEL

What a magnificent pattern has Philip left for all Christian workers! (a) By his readiness to yield to the Spirit's guidance. (b) By the prompt courage with which he approaches the stranger. (c) By the skill exercised in directing the incipient faith he finds in the eunuch's soul. (d) By the pastoral ministration in which he at once seals the renewed heart to God. (e) By the self-effacement in which he leaves the results to his Master.

GOLDEN APPLES AND SILVER BELLS

1. "God be thanked that the dead have left still
Good undone for the living to do,
Still some aim for hearts and the will
And the soul of man to pursue."
2. If we would give to others the golden apples of a useful life, we must first of all be obedient to the orders given us by our Lord. These may seem strange, but if we will only obey, we shall some time understand His purposes in all the leadings of

His Spirit. A switchman was once ordered by telegram to open the switch so that whatever was on the main track would run into the river. Though much surprised at such an order, he obeyed. Soon a wild freight-car, disconnected from the train, came dashing down the grade and plunged into the water below. "All's well," said the obedient switchman, for in a trice he saw that by disposing of this otherwise uncontrollable object, a passenger train coming from the opposite direction was saved.

3. Besides the obedient disposition, how vastly important to continually keep ourselves well qualified for effectual personal work! In Washington Irving's *Alhambra* is a story of the Moor's legacy. A large treasure was hidden within the mountain; but three things were necessary to secure it — persistent search, certain written words, and the human voice. How easily is this applied to the lifelong effort we need to put forth, not only to know God's Word, but to proclaim it in silvery speech, in tones of attractiveness! It is not only well for us to be like Christ in character, but to be able to express His love to others in a winning way.

4. Besides the opportunities at hand, what an advantage is afforded us to become efficient workers by the very age in which we find ourselves! We are the heirs of all the past. When Prof. Silliman, of Yale College, was lecturing in New York city, his father, a former professor in the same institution, was present. At the close of an eloquent passage some one in the audience broke out. "He beats the old gent." Hearing this, the father turned about, and said: "He ought to; he stands on my shoulders."

5. In Eastern poetry there is given a description of a charming tree upon which grew golden apples and silver bells. Whenever the breezes shook the fragrant branches, down came a shower of luscious fruit, and the silver bells chimed forth their ravishing melodies of approval. How delightful if every Christian were such a tree! Every want of humanity would bring down the nourishing fruits of kindness, and the warm sympathies of the life would play an accompaniment of joy to deeds of love.

6. "Thine to work as well as pray,
Clearing thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's warm sunshine in."

July 21—A Strong Weak Man. Judges 16: 20-30.

DAILY READINGS

Monday. The weakness of strength. Luke 18: 18-27.
Tuesday. Confidence that fails. 1 Cor. 10: 9-15.
Wednesday. Humility that succeeds. Luke 18: 9-14.
Thursday. Having one, having all. Luke 10: 28-42.
Friday. The weak made strong. Heb. 11: 32-40.
Saturday. When God is for us. Ps. 89: 13-21.

Samson was immensely strong and intensely weak. His strength lay in God's good gifts; his weakness in his own failure to turn these to good account. When in the Timnathian vineyard, he tore the lion as one of us would a piece of paper, and left the tawny monster lying on the ground as a slight trophy of his power. The lion he strangled easily, but his own lusts were foes that more than baffled his efforts to conquer. One weakness made way for another, and these degenerated into a succession of sins. Then, as is so often the case, a Delilah crossed his path. By

her strategem she conquered him after all the Philistines had failed. Instead of delivering Israel from the Philistine yoke, as he might have done, he becomes a menial at the mill with slaves. Shorn of his strength and eyeless, what a time to think! What a time in which to taste and retaste the bitter dregs of his cup! How sad for any of us to look back and see what might have been had we only sought Divine wisdom! But Samson's physical might reasserts itself. With fettered tread, bursting heart, and drooping head, he comes forth. His tresses have grown again and his arm is nerved for a sad crisis.

"One vast effort and 'tis done,
Prayer is answered and victory won;
Samson wears the martyr's crown;
Dagon's temple tumbles down;
Priests and people, lords and all,
Buried in that mighty fall."

SAMSON'S WEAPONS

1. Those which were placed in his hands for victory he allowed to rust and become unfit for their purpose.
2. It was unused or misused gifts which became arrows in his soul.
3. By leaning upon his physical might his will-power was undermined.
4. God gave to Samson a great gift and a great opportunity, but he threw both away. Every Christian is entrusted with as much as he can wisely utilize.
5. All unconsecrated talents are in constant jeopardy.

COMMON DELILAH'S

1. *Vanity.* Undue pride of personal strength is the certain sign of weakness.
2. *Cravings of the Flesh.* These are legitimate as servants, but so easily do they usurp the place of masters that they need to be firmly governed.
3. *Love of Ease.* We are made for action. Our abilities become stagnant as surely as water does if permitted to stand unexercised.
4. *Cowardice.* To carry a heavy musket does not prove one's bravery. You may be unflinching in actual battle where guns are fired, and yet become limp and yielding when Delilah points the finger of scorn. Samson was shorn of his moral courage before he was shorn of his locks.

EYELESS SIGHT

1. It was not until Samson lost his eyes that he came to any just appreciation of values.
2. In 1848 Lamartine, wishing to quiet a mob, introduced De-la-Eure to the riotous populace with these words: "Listen, citizens! It is sixty years of a pure life that is about to address you." The mob stood still and listened. Oh, the splendor of rectitude, the power of integrity, the majesty of purity! Every life that is dominated by lofty motives is a tower of strength, even if, like Elizabeth Barrett Browning, the body is enslaved by weakness.

3.

"The soul's dark cottage, battered and decayed,
Lies in new light through chinks that time
has made.
Stronger by weakness, wiser men become,
As they draw near to their eternal home."

July 28 — True Philanthropy. Our Bible Work. Gal. 6: 1-10.

DAILY READINGS

Monday. Missions defined. Mark 13: 10; Isa. 55: 10-13.
Tuesday. Benevolence vs. beneficence. Jas. 2: 15-17; Matt. 25: 41-45.
Wednesday. Blessing ourselves. Ps. 41: 1-3; Acts 20: 35.
Thursday. Obeying the Master. Luke 10: 30-37.
Friday. Gains for the kingdom. Acts 4: 31-37; 11: 19-21; 16: 10-15.
Saturday. Jesus' type of philanthropy. Matt. 15: 30-36.

TRUE BROTHERLY LOVE.

Unquestionably this is manifested by

giving the glorious Book of God to those who have it not.

"The lamp of revelation only shows
What human wisdom cannot but oppose,
That man, in nature's richest mantle
clad,
And graced with all philosophy can add,
Though fair without and luminous
within,
Is still the progeny and heir of sin."

Since this is true, how important that all men everywhere should know it! An honest peasant astonished an infidel, who was jeering him for his faith in the Bible, by the remark: "We country people like to have two strings to our bow." "What do you mean?" inquired the skeptic. "Only this," rejoined the humble believer. "Believing the Bible and acting up to it, is like having two strings to one's bow; for if it is not true, I shall be a better man by living in accord with its teachings, and so it will be for my good in this life. That is one string to my bow. Now if it should be true, it will be better for me in the next world. That is another string, and a pretty strong one it is." Who shall say that the peasant was not logical and unanswerable in his explanation?

During the coronation pageant of Queen Elizabeth a Bible in English, richly covered, was let down to her by a child representing Truth. With both hands she received the treasure, kissed it fondly, pressed it to her bosom, and then held it out toward the people, thanking the city for the gift and promising to become a diligent seeker of the truths therein. From peasant to ruler, all alike need this guiding light.

If the Bible can only be placed in heathen darkness, it will gradually send forth its illuminating beams and scatter the thick clouds, bringing in the blessed day of gospel glory. This has been demonstrated again and again. One instance is that of the mountain village, Hazark. A Turkish New Testament found its way to an apprentice near Broosa. For some time he read it secretly. Being convinced of its truth, he followed it as best he could. Becoming aroused to the duty of sharing his pearl of immense value with others, he began to preach it to his townsmen. Others became interested and convinced. Thus without foreign missionary or teachers a Protestant community was formed. The Word of God did its own execution. Every time we contribute to the Bible Society's work we are sending divine light into the dark parts of our own country or into distant lands. Surely there can be no truer missionary work than that of giving the Bible to the world.

"Were the seas one chrysolite,
The earth one golden ball,
And diadems all the stars of night,
This Book outweighs them all."

PHILANTHROPIES

1. That is the truest philanthropy which meets man's deepest needs.
2. Christian philanthropy has long arms. It can stand in America and bear the burdens of the needy all around the earth.
3. "The very soul of our religion," says Müller, "is missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary."

4. "Christian missionaries have done more real and lasting good to the people of India than all other agencies combined," said the Lieutenant-Governor of Bengal.

Says Amos R. Wells:

We sow money, and we reap lives.
We sow prayers, and we reap conversions.
We sow Bibles, and we reap churches.
We sow tracts, and we reap tears of penitence.
We sow hospitals, and we reap hosannas.
We sow missionary volunteers, and we reap an army of the Lord.
We sow a handful of men and women, and we reap a nation.
We sow time, and we reap eternity.

Fall River, Mass.

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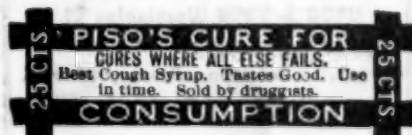
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BOSTON



Opening of Boston Highlands Church, Mt. Bowdoin

On Sunday, June 16, the first of the opening services of the new Boston Highlands Methodist Episcopal Church were held. It is in the Dorchester District of Boston. The building has a frontage of 88 feet on Washington Street and 70 feet on Dakota Street, with an extension in the rear six feet for the organ chamber, in which is placed one of Hook & Hastings' fine organs. On the Dakota Street corner is the bell tower, terminated with a steeple of unique outline, which, in turn, terminates in a large copper weather-vane. On the opposite front corner of the building is a large octagonal bay in which is a room for the trustees. This bay and the first story of the tower have the walls faced with Weymouth seam-faced granite. The underpinning of the remaining parts of the building is also of the same material. The walls, where not of stone, are of wood, and, with the roofs, are covered with shingles, character being given to the work by narrow courses laid at regular intervals throughout the height of the walls.

No paint is used upon the exterior, all surfaces, with the exception of the roofs below the spire, and all mouldings, etc., being treated with Cabot's creosote stain. The color scheme and the materials employed are well-calculated to give full value to the proportions of the building as a whole, and to the Gothic details used in its enrichment.

Passing through the tower, one finds himself in a large vestibule, from which a staircase leads to the front gallery. Turning to the right, he enters a wide passage crossing the front of the building under the gallery just mentioned, and connecting with a second front vestibule. This is also entered from Washington Street, and from it opens the trustees' room, near which is a second stairway to the gallery and one to the basement. The passage under the front gallery opens into the auditorium through a series of arches forming a screen, and will serve as a waiting and reception-room, its attractiveness being enhanced by a large bay window with handsome leaded sashes.

The auditorium is finished in hard pine and cypress, and has a seating capacity of 500. It is divided by arcades into the nave and outer aisles, so characteristic of Gothic churches. Including the front gallery and two side rooms—one for the pastor, and one for the ladies' parlor—the total seating capacity of the church will be about 700. Opposite the large tracery window in the front gable is the neatly decorated chancel arch covering the choir gallery and organ. Immediately in front of the choir gallery is the pulpit platform, with a gracefully curved and paneled front. The altar rail is of wood, supported by ornamental posts of antique brass. Back of the pulpit platform is a high, paneled wainscoting extending across the entire width of the nave and along the side walls of the first bay of the aisles. At the northeast corner of the auditorium is a second stairway to the chapel and surrounding vestries which, though underneath the auditorium, because of the slope of the land, has a fine main entrance from Dakota Street, on the level of the sidewalk. The chapel will seat 400. The six surrounding vestries and primary school-room, separated by multifold doors, give a seating capacity for 600. The kitchen, library, rooms for heating apparatus, and cellars for storage, are behind the chapel platform. Walter J. Paine, of Boston, is the architect, and J. A. Dodge, of Cambridge, the builder. The church building above the land will cost about \$23,500.

When organ and all furnishings, side-walks, etc., are included, the total cost will be not more than \$29,000. The beautiful parsonage which adjoins it, and has been occupied since Thanksgiving, cost \$5,200. The actual cost of land, edifices, all furnishings and expenses, including architect's fee, will be not more than \$45,000.

preached on God's special presence and rest. His text was from Exodus 33:14. At 3 P. M. the auditorium was filled for the Children's Day services. Supt. Bresse was in charge of the exercises. Fifteen infants were baptized at this service. At 7.30 P. M. Presiding Elder Thorndike, D. D., being the preacher, several of the old



BOSTON HIGHLANDS METHODIST EPISCOPAL CHURCH

one-half of which will be the church debt until dedication, which has been wisely postponed for the present. The church can more easily pay interest for a while than to have continued to pay \$75 a month for a hall and \$40 for a parsonage.

The building committee are: I. C. Judkins (chairman), E. W. Jordan (secretary), W. H. Whitney, H. A. Sibley, M. D., W. H. Meredith. This committee has been untiring in its efforts. Every vote taken in the several quarterly conferences for the year past, and every vote but one in the many meetings of the building committee, have been unanimous. Each matter has been discussed with painstaking care, and perfect harmony has prevailed. The outlook for this church is that constant zeal will be rewarded with constant additions to the church and congregation. Nearly half of the pews are now rented, and the largely increased current expenses will be fully met this year.

Sunday, June 16, opened with beautiful June weather which lasted all the week, and also through Sunday, the 23d. The services commenced with a special devotional season at 9.45 A. M., at which a few met and offered fervent prayer for God's blessing upon all the meetings. At 10.30 Bishop Mallaleu preached a powerful sermon from Hab. 2:14. "Christian Optimism," was his theme. About 500 people filled the floor of the auditorium. At 8 P. M. Rev. Chas. A. Crane preached from Col. 2:9. In a popular style he discoursed on "The Divine Man, Jesus Christ." At 7.30 Presiding Elder Perrin and the people had a good time, as he preached from Matt. 16:18. The rocklike element of Christian character, a need of the times, was his theme.

On Monday evening Rev. Cary W. Chamberlain, of the Dorchester Temple Baptist Church, preached very helpfully from 2 Sam. 3:17, 18. He urged his hearers to translate good purposes into practice. "Do it!" was the keynote of the sermon. It was a timely utterance. On Tuesday evening Rev. E. M. Taylor, D. D., preached very earnestly from Acts 16:25. Rev. L. B. Bates discoursed on Wednesday from Psalm 37:4. This young man and his message were well received by his old friends at Mt. Bowdoin. Rev. Arthur Little, D. D., of the Second Congregational Church, Dorchester, on Thursday evening took for his text Isa. 52:1. For forty minutes he preached a simple, practical, and brotherly sermon, on the true strength of the Church of Christ. Rev. Geo. S. Butters, on Friday evening, delighted and profited his audience with his discourse on the net cast into the sea—Matt. 13:47. Sunday morning last Rev. George Skene, D. D.,

Warren Street members were present and all enjoyed and profited by his strong discourse on Galatians 2:20.

This ended the series of very successful opening services. The work of gathering a constituency for this new church will be pushed with great energy and hopefulness.

W. H. MEREDITH.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

North Haverhill.—The year has opened well. Congregations are excellent. The finances are in good condition. No reason why it may not be a year of great spiritual results. Rev. C. E. Eaton is pastor.

Swiftwater and Benton.—The new pastor is Rev. W. A. Hudson. He has taken hold of the work in good earnest. To have made 193 calls since Conference over all this wide extended field, is a good deal of work; but that has been done. All are full of hope for a good year.

Groveton.—The people will try to add fifty dollars to the claim this year. They met all bills last year. Much credit is due the Ladies' Aid Society for their earnest and helpful work. The Preacher's Meeting met here June 17, 18. A fair number of the preachers were present. Some were detained by funerals and other duties. There was a good program and it was well carried out. The presence of Rev. N. W. Deveneau and his lecture on "Why and how I became a Protestant," was a blessing. It ought to be heard in all our churches. Mr. Deveneau had spent the Sunday before in Whitefield where he had a full day's work. He was booked for the next Sunday at Littleton, on the following Wednesday at Colebrook camp-meeting; and Thursday at Lisbon. Then he comes down country and spends Sunday, June 30, at Manchester.

Personal.—We are sorry to learn that Mr. Goodrich does not improve rapidly, although his physician is very hopeful. We had a very pleasant call on Rev. G. W. Norris a few days ago, and found him hopeful concerning his health, and interested in all the Conference matters. He is always glad to see the brethren.

The Seminary.—They have just closed one of the most successful years. The attendance has reached nearly 160. The treasurer's report shows money to pay all bills, and several hundred dollars in the treasury—this after having expended about \$2,000 in permanent improve-

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ments. The exercises of commencement week were full of interest. The baccalaureate sermon, by Dr. M. B. Chapman of the School of Theology, was a grand opening of the week. It was an inspiration to all who heard it. The graduating exercises were of a high order. One who was present said he could but note the high moral tone of all the addresses. The alumni banquet was a great success. While the successful work of Dr. Knowles is fully acknowledged by all, in which he has secured \$100,000 to match the splendid offer of Dr. Chase who gave another \$100,000, there are yet several things greatly needed. One is a library building, a good library, and a gymnasium. The last named is a thing much to be desired. Dr. Chase, whose generosity seems unlimited, has a standing offer of \$1,000 toward such a building. It ought to come soon. Rev. J. M. Durrell, who fitted up the chemical laboratory at an expense of \$700, has now fitted up the biological laboratory at a cost of \$300. The trustees voted to call it the Durrell Laboratory, and to thus mark the building in a suitable manner. This institution is on the up-grade. Let all our people help in helping it along.

The New School Law.—By the new law of New Hampshire, any town that does not maintain a high school that will fit for college, must pay the tuition of a scholar in any school in the State that they may choose to attend that will fit for college. Why may not many choose the seminary at Tilton as the place, while the town pays the tuition bill? B.

Manchester District

Goffstown and Grasmere each gave the new pastor and family a reception, and are making the new occupants of the parsonage feel quite at home. At Grasmere a new concrete walk, extending from the front of the church to the vestry door, has been put in and also two new ones in front of the parsonage. Repairs on the parsonage property are to be made at once and the money is on hand to pay the bills. Rev. Mr. Rowell has made an excellent impression on the people and the work opens well.

Derry, First Church, observed Children's Day with a sermon to the children by the pastor, Rev. J. W. Adams, in the morning, and a concert of high order of merit in the evening. This church recently received a bequest of \$100, and accumulated interest to the amount of \$15, the income to be used for the support of preaching. Reports at quarterly conference all showed a very healthy state of affairs.

Hillsboro Bridge.—Rev. I. C. Brown preached the baccalaureate sermon before the graduating class of the High School of 1901. The local paper reports the sermon as strong, eloquent and scholarly.

North Salem.—The work in this church opens with promise. Improvements have been made on the parsonage to the valuation of about \$30 in the way of papering, whitening the ceilings, and a new drain for the cellar. Three persons were received by letter recently into this church. The sum of \$23 has been raised for a new Sunday-school library. C. A. Reed is pastor.

Salem, Pleasant St.—The work here opens very auspiciously. The new pastor, Rev. J. R. Dinsmore, has the work already in hand. Twenty-five dollars were spent on the parsonage in the way of improvements. Children's Day was observed with good results and a fine collection. The pastor is paid to date and there is some money in the treasury.

Salem, First Church.—A reception was given the new pastor, Rev. E. S. Collier, and family, June 5. A large number were present and a good time was enjoyed by all. The people combined the reception with a donation and thus made it a doubly profitable time to the newly-appointed occupants of the parsonage. At the communion service, June 2, one child was baptized. Children's Day was observed, June 9, with appropriate services for the day. A pleasant feature of the services was the christening of an infant.

Ayers Village.—The new pastor, E. S. Collier, has met with very a cordial reception and everything indicates success. June 2, one person was received by letter into this church. June 16 was observed as Children's Day. The church was beautifully trimmed and the exercises were enjoyed by all who were there. The much-needed repairs completed, the auditorium of the church was opened and dedicated, June 19, by

the presiding elder, Rev. G. M. Curl. The pastor, Rev. E. S. Collier, had charge of the services, and Rev. A. B. Rowell of Goffstown, N. H., who was pastor when this society was organized, gave a historical sketch of the society and its work. The work here is very promising. C

EAST MAINE CONFERENCE

Rockland District

Camden.—The Conference year opens with large promise, notwithstanding discouraging set-backs. To begin with, serious illness has occurred in the family of the pastor, Rev. G. M. Bailey. Mrs. Bailey has been confined to house and room, needing careful and constant attendance; the youngest child has been sick eight unto death; and Mr. Bailey by overwork has been brought nearly to nervous prostration. Courageous and manly, however, he has kept at his work until his grand people have said: "You must rest; and the quarterly conference has given him a much-needed month for recuperation. In the meantime the pulpit will be supplied by Revs. C. A. Plumer, W. H. Dunnack, and the presiding elder. Just after Conference it was discovered that the plastering of the new church had been done improperly, and was beginning to fall. This was discouraging, for a debt of \$4,000 on the church had barely been lifted, and this by heavy sacrifice on the part of a loyal but not wealthy people. But courage triumphed and a vote for a steel ceiling was quickly carried, though it meant \$700 more. Already they are in the midst of the labor. In the meantime, by the courtesy of the Congregational church our services are held in their edifice. Soon our own church will be in readiness and an expanding life shall be ours. The courageous activity of this society is the kind that is bound to win. Mr. Bailey is held in the highest esteem by all classes. Large congregations listen to his preaching. The various departments of church organization are energetically alive. We look for salvation as well as expansion.

Rockport.—Here again we see all churchly interests well in hand at the beginning of the year. The pastor and his wife on their return from Conference found the parsonage in good order as they left it, but lo! it had been renewed with paint and paper in their absence until it "shone as a new house." Here is a fine example for all "committees on parsonage and furniture." Please take notice, sisters and brothers, and make that pastor and his wife glad. We mean your pastor and wife. They can make "more money" for your church by pastoral work, and "giving attention to reading," than by dabbling in paints and paste. Pastor Gray and his wife were tendered a hearty and exhilarating reception at the beginning of their second year.

Vinalhaven.—This work is just begun so far

as Methodist service is concerned. Rev. R. A. Colpitts was appointed in charge. A hearty reception was given. The year has begun most propitiously. The people of the church and community seem more than pleased with the new regime. A quarterly conference was a new thing to this society, but no difficulty was experienced in transferring the old organization to the new mold. The board of trustees is the same. The deacons and "pastoral committee," with a few other "officials," become the "board of stewards," and, presto! the Union Church is Methodistically organized. The congregation which gathered to hear the pastor on Memorial Sunday numbered 600. The Sunday-school filled their room. On asking several small boys who stood in a row on the walk outside the church if they would not go to Sunday-school, the presiding elder received for an answer: "There ain't no room for us: the seats is all took." Certainly, there is an opportunity for enlargement. We bespeak a year of success for the pastor and prosperity for the charge.

South Thomaston.—All is being done that can be done by the pastor, Rev. W. C. Baker, and his valuable right-handed supporter, Mrs. Baker, for all good advancements on this charge. The people, few in numbers and not strong in resources, are encouraged as they look out into the year. It is not numbers but loyalty, that wins; and the weakest charge may be loyal. Loyalty to God and loyalty to the Methodist Episcopal Church shall make this field to prosper and bloom like a garden of the Lord.

Cushing.—Rev. J. N. Atwood has cast his lot among this people. This is a place for vigorous courage and a perseverance that "takes rigid hold, holds fast, hangs on, and never lets go." And if the "little remnant" will take hold with the young pastor and work as in the sight of God, Cushing, too, may blossom out and bear fruit for the garner. Prosperity belongs to God's people without regard to numerical considerations. Oftentimes the people need to remember "Gideon's three hundred," and the "two or three gathered together in My name," and the "all with one accord in one place," and like points recorded for our help. This, together with a deeper consecration and a stronger purpose to serve, would solve many an otherwise impossible problem.

Friendship and South Waldoboro.—Rev. F. W. Towle has entered upon his work with courage and some degree of encouragement. This is on many accounts one of our pleasantest charges. With a fine church edifice it is hoped the society will set about the new parsonage problem without delay. Quick to attend to claims of pastor and presiding elder, at least in a measure, all the officials do not see why "moving expenses" should be paid as per Discipline; but with a purpose to be true to the church, time will swing this ardent society into every truly

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Pemaquid and New Harbor.—We found "Pastor Felix" and his family in their old place, laboring with their old faithfulness, held in the old deep esteem by all the people, buoyed by the old courage, cheered by the old faith, preaching the old Gospel by sermon and life, ready to entertain the district elder with the old hospitality, which he—the above-mentioned itinerant—enjoyed with the old zest up to the old hour—which allusion is for but the old few to understand. But lest ye misunderstand the much use of this "old" adjective, be assured, that the meaning is of cheer and promise. "Everybody is glad that Rev. A. J. Lockhart is returned"—such is the word. Now, brethren of Pemaquid—and that means sisters as well—let us begin for a year of disciplinary method, system, activity. Loyal sustain your loyal pastor in basket and store; in prayer-meeting and class-meeting; in preaching service and lecture; in social gathering and whatsoever work may be undertaken for the benefit of the people and the advance of God's kingdom. Begin now. Do not wait till next week. Your pastor has to take up duty now, and he has to live now.

East Boothbay.—Conference brought a change to this charge. Rev. E. S. Gahan is the pastor. The year has opened with excellent promise. "We have the preacher," is the report. A new era for this church seems begun—an era of contentment and true Methodist, spiritual life. Work at Little Neck is to be taken up by the pastor for the summer, by special invitation.

Boothbay Harbor.—Rev. A. E. Luce has begun this pastorate under the most favorable auspices. The pastor finds an active, efficient Epworth League and a Ladies' Aid Society that "does something." A promising field opens at West Harbor, where Mr. F. R. Rowe has long conducted a Sunday-school. Mr. Luce is gathering in all the lines and looking after every interest. Pastor and people are well pleased. With church and pastor united in Christian endeavor, no victory is too great to expect at Boothbay Harbor.

Union.—This is a truly and true "union" church. There is nothing but Christian union about it. United in purpose and effort and hope, with a live and faithful and Methodist pastor, we have a live and faithful and Methodist Church. Rev. A. L. Nutter begins the second year with liberal encouragement. From reports rendered at the quarterly conference we gather such items as these: "The Sunday-school is prospering;" "there is an increased attendance at the Epworth League meetings;" "all departments are in good working order;" "written reports are given by the heads of departments;" "active work is the order all through the church;" "class-meetings are alive." An efficient and valuable leader for the young people's class is found in Mrs. Nutter. The new church has not yet taken form, but it must come shortly. Now is the time for aggressive effort, and a spirit that will dare to trust in God and "go forward" even "into the sea," relative to this matter. A sore sorrow has come to this church in the very serious illness of Mr. Erastus Ware, who for many years has been one of the strong and efficient leaders of the society. We would that not only his life might be spared many years, but that his health might be restored.

Washington.—Rev. E. D. Lane begins the second year of his pastorate under circumstances not altogether devoid of encouragement. The society is small—very small—but there is work enough to do, and the people—and there are plenty of them—admire an enthusiastic and hard-working pastor who gives his attention to pastoral labor, frequently calling upon them, and faithful, loving pulpit addresses. The charge has been so broken in its pulpit supply for the past year that the society feels a special encouragement as it looks forward to an unbroken year of pastoral service. Mr. Lane and his wife are held in high esteem.

North Waldoboro and Orff's Corner.—Rev. George Reader and wife are "hardly settled" yet, owing to some delay in getting into the parsonage; but they are characteristically hard at work, and this must be to keep pace with their senior-in-years predecessor. Children's Day was the order in hand when the presiding elder visited the charge for the first quarterly conference, and the pastor's wife was doing her

utmost to make the occasion of lasting pleasure and profit to church and community. We bespeak a good year for the charge. A good attendance was at the quarterly conference. People from Orff's Corner were down in good numbers—a good omen. The second quarterly conference will be held at Orff's Corner.

T. F. J.

Bangor District

RE-OPENING AT CORINNA.—When Rev. H. G. Holsington was appointed to this charge last year, the only place of worship was a small, old, and much dilapidated union church. He soon



METHODIST EPISCOPAL CHURCH, CORINNA, MAINE

set about the task of securing the edifice and the accomplishment of enlargement and repairs. Suitable vestries, modern pews, steel ceiling, memorial windows, and a fine new pulpit set now make the church useful and comfortable, an ornament to the town and a monument to the taste, skill, and perseverance of the pastor. The people are making great sacrifices, but are much pleased with the results.

Services, beginning Sunday morning, June 9, were carried through Monday evening and Tuesday by the Ministerial Association. Sermons were preached by Revs. D. B. Dow, H. B. Haskell, F. L. Hayward, and R. E. Smith. Rev. E. H. Boynton assisted in the services of Sunday with faithfulness and skill. Tuesday was spent in the discussion of carefully prepared and timely papers, the day closing with the formal dedication of the church. Special music and large congregations gave every service an unusual interest.

Foxcroft Camp-meeting will commence Aug. 5. Evangelist E. S. Dunham, of Delaware, Ohio, has been engaged for the entire week. Children's meetings will be in charge of Mrs. J. Finling, of Houlton. Special services and excursions will be arranged for Epworth League Day. We are expecting a week of great blessing. : BRIGGS.

VERMONT CONFERENCE

St. Johnsbury District

Evansville and Brownington have been furnished with a supply. E. J. Brown, of the New Hampshire Conference (left without an appointment to attend school this year) has taken up the work. Though spending most of his life out of the State, he really comes back near the place of his birth. He has already served the people three Sabbaths, to the great satisfaction of all, and a most cordial spirit is manifested on all hands. Some advance was made in the salary, and the outlook is hopeful. This work is among the best class of Vermont yeomanry; and at Brownington Centre a very comfortable and convenient tenement has been secured for the pastor. The village seems greatly pleased with having a resident preacher among them.

Woodbury is supplied by J. C. Prince, a young local preacher from Montpelier Seminary. He has already done some efficient supply work on the district and is full of good-natured energy for every right undertaking. He will put him-

self among the people for the summer vacation, and his work cannot fail of being profitable to the whole community. A kind of slump in the granite industry at Woodbury has greatly hindered things, and the church feels the weakening just as every other interest does; but if we can hold on for a little time a better condition may give new life.

Gulldhall has been filled. Rev. E. E. Flint will take up the work there. He has for some time acted as supply at South Tunbridge and other points, and more recently has been farming. He feels that preaching the Gospel is his

work, and the people at Gulldhall have received him gladly.

Danville is prospering, and the new pastor and family are happy in the field. Ernest A. Hamilton, third son of the pastor here, was recently unanimously elected a classical teacher in Montpelier Seminary. He is a graduate of Boston University, class of 1900, and a young man of push and courage. The institution looks for a strong helper in him.

Montpelier Seminary.—The graduating exercises, on the 20th inst., were in many respects of peculiar interest. The graduating sermon was by the retiring Principal Newton, all other exercises being under the direction of Principal

SUB-TROPICAL RAMBLES

The Author's Experiences.

U. S. Consul Pike, of Port Louis, Mauritius, has written a charming book upon this gem of the ocean, the home of Paul and Virginia.

Col. Pike, whose New York address is 43 Exchange Place, had a curious experience with coffee and the beverage almost destroyed his eyesight.

He says: "Speaking of coffee, my first warning against its use was insomnia followed by depression, and despondency. The nervous system was in such a condition that I could not attend to business, and to my distress I discovered that my eyesight was becoming more and more imperfect every day. From my knowledge of the symptoms of coffee poisoning, I concluded to leave off the coffee and take up Postum Food Coffee in its place.

"The results were astonishing. Gradually my eyesight recovered, and the nervous condition and depressed feeling disappeared. I have now been using Postum in place of coffee for several years and am in perfect health.

"My family of six persons discarded coffee some time ago and use Postum. I would not be without it. It is a most valuable addition to the breakfast table and should be in every household."

Davenport. The gathering of alumni was large and their temper enthusiastic. Graduates of more than fifty-years' standing mingled with those of last year, and almost every decade furnished its contingent. Many long-time friends of the school, now almost laid aside by infirmities, were present. Principal Davenport is winning at every turn, and the general verdict is that a right choice of leader has been made. The graduating class made an excellent showing, and while, possibly, no single essay could be mentioned as of the very highest merit, yet the average was so high as to put this year's work—as gauged by the Commencement platform—fully abreast of the best in the last third of a century. The writer has been present at all but one in that time. The number of graduates was not as large as in some recent years, but the school has had a larger number of pupils.

The Preachers' Meeting at Groton, the 11th and 12th, was a busy one, the hours crowded with profitable work. The preparation had been thorough, and every assignment, except two, in the literary part of the program was filled promptly. Two papers of unusual merit appeared—one, on "Alfred the Good," by F. T. Clark, and a review of "Christian Socialism" by O. E. Alken. Groton people spared no pains in entertaining the twenty pastors who attended; and several lay visitors also found the latch lifted. One incident was of peculiar interest. At the educational session on Wednesday afternoon, when Principal Davenport gave a fine address, and Prof. C. H. Dempsey, of St. Johnsbury, read a clear-cut and telling paper on "The Making of Citizens by the Schools," the pupils of the higher grades in the Groton school, with their teacher, came in a body and sat together during the addresses. A brief space in this session was allotted to a memorial of Bishop Parker whose whole ministerial, or more strictly pastoral, service in America was upon St. Johnsbury District. Appreciative resolutions were adopted.

The District Stewards' Meeting, held June 6 at Lyndonville, had some features of special interest. Plans for the greater efficiency of our camp-meeting were reported and developed somewhat, but the connection with the railroad interests, and the uncertainty of our hold upon the premises, seemed still to halt our progress. The plan as outlined thus far is a general repair of the cottages and grounds, and our annual meeting, about Aug. 20. J. O. S.

Montpelier District

Perkinsville and Amsden.—This charge is supplied by Rev. F. D. Brown, a local preacher who has recently come back to Vermont for two years' work in the Bible Institute at Chicago. He is full of zeal and abundant in labors. No wonder he has been well received. Extensive repairs are being provided for on the interior of the church. One convert was reported at the quarterly conference.

South Reading.—This is one of the waste places of Vermont, spiritually. Religion, except with a few, seems to be at a discount. The people think they are unable to support preaching, and yet, without some sort of service in this church, a region larger in area than a whole township will be entirely destitute of public service. Spiritualism and allied superstitions are rife. For the present Rev. W. H. White, of Brownsville, is supplying, at much inconvenience to himself.

Brownsville.—The presiding elder recently held quarterly conference here and spent a delightful day renewing school-day acquaintances. The work of our church is prospering. Since Pastor White came here he has developed some promising territory in a neglected portion of the town. The results have more than paid for the effort.

Mechanicville.—This village, situated almost on the top of the Green Mountains and having in its very midst a beautiful lake, is especially adapted for summer residence, but does not offer great inducements to the inhabitants since the tide is continually away from it. Pastor Forrest has been serving this double charge most acceptably.

Ludlow.—This charge has an active and alert official board who ably second the efforts of their pastor. The work is prospering here under Pastor Fowler's charge.

Montpelier Seminary.—The school year has closed. An unusually promising class goes

forth, some to college and some to business. The commencement exercises were highly spoken of by all. Principal Davenport has been hard at work, and shows that he plans great things for the school. The outlook for a prosperous year, both regarding attendance and finances, is most encouraging. Now is the time for our pastors and friends to help increase the attendance of the school. During the next few weeks young men and women will decide where they are to go, and our friends can help them. The feature of commencement week was the address—"A Quaker Yankee"—by Rev. T. P. Frost, D. D., of Newark, N. J. A large audience was present and was charmed by his thought.

W. M. N.

N. E. SOUTHERN CONFERENCE

Providence District

Asbury Church, Providence.—The work on this charge is moving along with success and power. Though scarcely two months of the new Conference year have gone, the class-meeting has increased ten per cent, the prayer-meeting more than twenty per cent; and the congregations on Sunday over fifty per cent. Two have recently risen for prayers. At the first quarterly conference held the pastor's salary was raised \$100. Three have been received on probation. Sunday, June 16, was observed as Children's Day. In the morning the pastor, Rev. R. M. Wilkins, preached on "Some Lessons of Summer." At the forenoon service 5 were baptized at the altar—three infants and two adults. The pulpit platform and singers' gallery were trimmed with cut flowers and potted plants and palms. A beautiful floral arch and a light-house were among the attractive features. The concert in the evening called out the largest audience in years. "Let the Lower Lights be Burning" was sung, the lights were turned down, and the electric light turned on, so that the arch and lighthouse alone were illuminated. On the arch were the words, "The Voyage of Life," in red letters. The lantern in the top of the lighthouse burned brilliantly. Six young ladies came upon the platform at

this time each carrying a lighted candle. This was very effective, as the choir sang the hymn named. Mr. George E. Baker, superintendent of the school, is a tireless worker and is to be congratulated on the success of this concert; and the committee also. The Ladies' Aid Society held a strawberry festival recently in the vestry of the church, with good financial success.

New Bedford District

Cataumet.—The pastor, Rev. J. T. Docking, and wife were given a surprise reception on May 23. It was the anniversary of their marriage, and the pastor's birthday. June 3, a very pleasant re-union of friends and former pastors was enjoyed. The Ladies' Aid furnished a bountiful supper. Rev. J. H. Buckley, now pastor at County Street, New Bedford, and Rev. W. D. Woodward, of South Harwich, were present and spoke. Mr. Woodward read an original poem in which the play upon the names of the former pastors was bright and entertaining. Children's Day was observed by an interesting sermon by the pastor and the evening concert by the children. It has been the privilege of the people to enjoy an address by Mrs. Katherine Lente Stevenson, president of the Massachusetts W. C. T. U.

Sandwich.—The Epworth League gave an enjoyable social evening with entertainment, and with hearty consent voted the proceeds (some \$20) as present to one of our superannuates, who a few years ago served them wisely and faithfully, but on account of extreme ill health is laid aside. This is certainly commendable and worthy of imitation by other Leagues.

Fairhaven.—Miss Annie May Nye, daughter of Alfred and Hannah Nye, was united in marriage, June 11, with Mr. Franklin Elmer-Smith, Esq., of Boston, in the presence of nearly 400 invited guests. The church was beautifully decorated. Rev. Sherman F. Ellis, pastor, officiated. A reception at the home of the bride followed. Mr. and Mrs. Smith sailed the next morning for a four months' trip abroad. Miss

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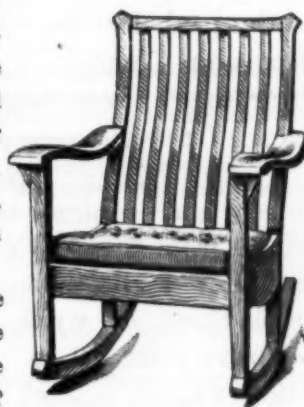
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We might tell you of the anatomical back, of the double-curved arms, of the accurate adjustments, of the measurements by quarter inches—but will you take the only convincing proof and try the chair once for yourself?



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Nye has served the Sunday-school efficiently as secretary for some four years.

Epworth League, Sub-District Convention, Myricks.—The altar and singers' platform of the Myricks church looked like a bit of fairest, freshest woodland, so deftly and artistically had the committee arranged native ferns, blossoms and boughs. Rev. C. S. Thurber and his Leaguers received. The program was exceptionally helpful and much enjoyed by all present. Mr. Joseph T. Timperly, Jr., chairman of the sub-district committee, presided. After the usual formalities of welcome and response, a paper was read, prepared by Miss Mellie G. Harding, on "How can we make the social department a success?" Mr. Chas. Mitchell of New Bedford, a rising young lawyer, gave a straightforward address on, "How to reach men." Dinner was served in the beautiful grove on whose edge the church stands. Rev. A. H. Scudder, of Marion, read a paper on, "Making the literary department a success." Rev. S. E. Ellis, of Fairhaven, spoke on "Enthusiasm." Miss Williams, of Fairhaven, a member of the district cabinet, sang a solo. The principal address of the day was by Rev. J. F. Cooper, of First Church, Taunton, subject, "The Church." Mr. W. S. Davis, district president, was unable to be present, but sent his paper, "How can we make the devotional meeting a success?" "Practical mercy and help work," was dealt with by Miss Amy W. Vaughn, a member of the Deaconess Training School, Boston. Rev. L. M. Flocken conducted the closing consecration service.

Provincetown, Centre Church.—Children's Day was interestingly and impressively observed. The pastor, Rev. Geo. E. Brightman, preached to a large congregation in the morning. At 3 o'clock, 14 children were baptized. The evening concert was well given and largely attended.

Truro.—Children's Day was fittingly celebrated. The Congregational church was present at the evening concert, by invitation. Rev. Geo. O. Thompson offered prayer. There were addresses by Rev. Mr. Thompson, J. B. Dyer, Isalah Snow and Rev. L. G. Gunn, pastor.

Four New Churches.—The New Bedford district presents unusual activity in church building, not to mention extensive repairs and improvements.

West Falmouth.—A beautiful new church, well suited to the needs of the community, is to be dedicated, July 9. Dr. L. B. Bates is to be the

preacher. Rev. H. C. Whitney is the untiring (student) pastor; by whose heroic efforts this task has been accomplished.

Cotuit.—Notice has been given of the progress of this work. The New Bedford Standard gave an illustration of this artistic little church in a recent issue. The dedicatory services will occur July 14-17. Rev. C. H. Taylor is pastor.

New Bedford, Howard Church.—The daily papers have furnished the public with a view of how this building will look when completed. Plans have been accepted and the contract will be given at once. This growing society demands a larger place of worship. The membership is now 106; the average attendance of the Sunday-school, 120. Rev. Geo. G. Scrivener is pastor.

North Dighton.—The old church building being badly in need of extensive repairs, and the larger part of the congregation residing almost entirely to one side, it was thought cheaper and wiser to erect a new meeting-house on the Taunton side of the line, on a part of the land owned by the church and used for many years for clambake purposes. One or two generous subscriptions made the beginning of the enterprise possible. The pastor, Rev. H. H. Critchlow, who has erected a parsonage on each of his last two charges, has the work in hand. Ground-breaking services were held Monday, June 10. Rev. G. H. Bates, of Pleasant Street church, New Bedford, a former pastor, was given the honor of turning the first sod. Mrs. Grace Bonner Williams sang. Further services with addresses were conducted in the old church. The new building will cost about \$8,000. It will be of modern design and adapted in form and size to the needs of the work.

L. S.

NEW ENGLAND CONFERENCE

Boston District

West Quincy.—The year opens well at this church. Children's Sunday was celebrated with great interest June 16; sermon to boys and girls in the morning, Sunday-school concert in the evening.

Cambridge District

Cochituate.—Miss Pauline Cushing (a graduate of Wesleyan) has been elected to have charge of the vocal department in Wesleyan Academy, Wilbraham, Mass., for the ensuing year. Miss Cushing took the highest honors in her class ('91), and has had superior preparation for such a position. After a year's study in Paris, she opened a studio in Boston and has had excellent results in voice training. Several months' experience as supervisor of music in the public schools has given her unusual facilities for proficiency in class work.

Lynn District

Saugus.—Sunday, June 16, was observed as Children's Day. Rev. Richard Evans, the pastor, preached to the children from Phil. 4:8. In the evening the Sunday-school gave a fine concert. They will have their annual outing at Salem Willows, July 10.

Chelsea, Walnut Street.—The Chelsea Gazette of June 22 devotes generous space to the address delivered on Children's Day by Rev. C. A. Littlefield in his pulpit on the work of the teacher in the public schools. He commended very highly the work in the schools of Chelsea. An excellent two-column portrait of Mr. Littlefield is published.

Newburyport, People's Church.—A cordial and enthusiastic reception was recently given to Rev. H. G. Alley and wife. The entertainment was provided by the Epworth League. Addresses of welcome were made by Mr. John Bailey in behalf of the church, Mr. Walter Packer, in behalf of the Epworth League and by Mr. Thomas Noyes, in behalf of the Sunday-school. On a recent Sunday Rev. W. A. Spencer, D. D., presented the Church Extension cause and the people responded generously. The Clafin University singers recently delighted the people with one of their concerts. The Epworth League is having great prosperity, forty new members having recently been received.

Springfield District

Laurel Park Camp-grounds, Northampton, will doubtless attract large numbers of visitors during July and August. The grove increases in loveliness each year and cannot be surpassed for charming views. The Connecticut Valley Sunday-school and Chautauqua Assembly will open July 9, and close with a musical festival July 19. Dr. W. L. Davidson, of Cuyahoga Falls, O., will be superintendent of instruction, and Prof. J. E. Aborn musical director. The eleven days will be crowded with a richly-varied program introducing to the Assembly famous speakers and artists from both sides of the Atlantic. The incomparable Rev. Sam P. Jones will have a day to himself.

The Springfield District Camp-meeting will begin Aug. 19 and close Aug. 23. Besides the able corps of preachers of past years, Methodists of the western part of the state will have opportunity to greet and hear the welcome additions that Bishop Cranston assigned to charges within our bounds.

Enfield.—Children's Day was appropriately observed, with large congregations and interesting exercises. June 16, four adults were baptized and sixteen admitted into full membership from probation. The finances are in good condition, the receipts being considerably ahead of what they were at the same time last year. Extensive repairs are to be made on the parsonage.

Personal.—Rev. N. M. Caton, who has been living in Brookfield, has exchanged his place for a house in Worcester, to which city he will soon move. He will work in a printing-office with his son.

F. M. E.

Typhoid Fever

PATIENT OUT OF HER MIND

Part of the time, the father writes that the

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saved his daughter from a run of fever.

Vergennes, Vt., Sept. 4, 1900.

Thermo-Ozone Co., Boston, Mass.—Dr. J. A. Beecher—Dear Sir: Yours of the 21st at hand. I bought a Thermo-Ozone Generator in November. My daughter was taken with symptoms of typhoid fever. She was out of her mind part of the time. A few applications reduced the temperature. We think the generator saved her from a run of fever. I have used the generator for Mrs. Kerr after confinement. The instrument quieted the nerves and produced a condition favorable to sleep. Yours respectfully,

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East Greenwich Academy

THE East Greenwich Academy comes to the close of the year with most encouraging conditions. The recent meeting of the corporation and board of directors was the most largely attended gathering for many years. Bishop Mallalieu was present, as usual, with Mr. Robert B. Treat, the president. Several new members, who have greatly strengthened the board, were also in attendance. A careful investigation of the material interests of the school revealed a most accurate and businesslike management of affairs, inspiring confidence in the present administration, and arousing an optimistic spirit for the future.

The school is squarely on a paying basis, with all current bills provided for. There has been an average attendance of 166 students for each term of the past year, and a larger number of students having already signed for another year, promises an increased attendance for 1902. All departments of the school are successful, and some show a most decided uplift. With two or three exceptions the present faculty will be retained. Mr. and Mrs. W. L. Gray retire from the Musical department, and Miss Jennie M. Weller of Boston, organist in Tremont Street M. E. Church, will be their successor. The department of Modern Languages will be under the care of Miss Elsie M. Sites, who, after a year's study abroad, returns to take up her work. Principal Field, courteous, conservative, confident and courageous, holds the respect of the students, the good-will of the community, and the esteem of his brother ministers.

The coming year marks the centennial of this institution, and, by the appointment of a committee at the recent meeting of the directors, steps have already been taken to fittingly commemorate this event. Efforts will be made to have the new dormitory, for which several thousands in cash and pledges are already in hand, under way and perhaps completed.

It is evident that East Greenwich has renewed its life, that it closes the first century of its history successfully, and will start the new with every prospect of another hundred years of prosperity.

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in the month of May, 1901, consumed in the very heart of Jacksonville, Florida, 455 acres of buildings, including the best residence portion of the city, and annihilated almost every Christian church. Our Methodist people suffered terribly, the most of our members losing both their homes and places of business. These brethren of ours cannot rebuild their altars without generous outside aid. Trinity Church is our principal church in the State of Florida, and has before it a great future of usefulness if it can be promptly aided. Ebenezer, the best church for colored people we have in Florida, must be rebuilt if we are to maintain our uplifting influence among these people.

The Board of Church Extension is ready to do all within its power to aid these distressed brethren in rebuilding their churches, but it must have especial aid from the Church at large and from the friends of the Church, or it cannot by any possibility meet these emergencies. We must have \$25,000 above our capacity to aid the churches in Jacksonville, and to replenish the Emergency Fund, or these churches must suffer, and the work of Christ elsewhere be seriously retarded.

Prompt responses by check sent to Samuel Shaw, treasurer, 1026 Arch St., Philadelphia, Pa., will not only be welcome, but will render a rarely meritorious service in a cause of the most pressing religious necessity. Dear friends, do not delay! Let the financial returns be prompt and generous!

Your servants in the cause of Christianity and humanity.

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W. A. SPENCER,
JAMES M. KING,
S. A. HEILNER,
AMOS WAKELIN.

Com.

The Board of Church Extension, in its regular meeting, on June 5, 1901, ordered the above appeal, and appointed the committee to issue it in the name of the Board.

CHURCH REGISTER

HERALD CALENDAR

Lewiston Dist. Epworth League Convention at Norway,	July 10, 11
Fryeburg Summer School of Theology,	July 30-Aug. 12
Piscataquis Valley Camp-meeting at Foxcroft,	Aug. 5-12
Yarmouth Camp-meeting,	Aug. 5-12
Foxcroft Camp-meeting begins	Aug. 5
New Haven Camp-meeting,	Aug. 2-12
Weirs Camp-meeting,	Aug. 19-24
Claremont Camp-meeting,	Aug. 19-25
Strong Camp-meeting,	Aug. 19-26
Willimantic Camp-meeting,	Aug. 19-26
Laurel Park Camp-meeting,	Aug. 19-26
Dover Dist. Camp-meeting at Hedding,	Aug. 26-31
Sterling Camp-meeting,	Aug. 26-31
Asbury Grove Camp-meeting,	Aug. 26-Sept. 2
Lewiston Dist. Camp-meeting at Empire Grove,	Aug. 26-Sept. 2
E. Poland, Me.,	Aug. 26-Sept. 2
Wilnot Camp-meeting,	Sept. 2-6

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Marriages

FURNEL — GERRY — In South Elliot, Me., June 18, by Rev. E. Gerry, the bride's father, Carl B. Furnel, of Wilton, Me., and Jennie M. Gerry, of Augusta, Me.

GINNS — TRASK — In West Quincy, Mass., June 18, at the home of the bride's parents, by Rev. J. Peterson, Josiah Ginn, of Gloucester, and Alice H. Trask, of Quincy.

SMALL — BLATCHFORD — In Farmingdale, Me., June 18, at the home of Mrs. Lizzie Small, mother of the groom, by Rev. W. Canham, Harry E. Small, of Farmingdale, and Annie Rich Blatchford, of Hallowell.

W. F. M. S. — At the quarterly meeting of the New England Branch to be held at Park Ave. Church, West Somerville, July 3, Miss Gertrude Gilman, recently returned from Pekin, will speak in place of Dr. George Skene.

Mere weight itself, if the flesh be pale and flabby, does not indicate good health, but when the flesh is firm and rosy as in the case of Mellin's Food babies, then every ounce of weight is indicative of the baby's good health and condition.

CORRECTION. — The Maine Conference Minutes credits Rumford Falls with only \$45 for missions. It should read \$60, and is therefore in class 1.

C. A. SOUTHARD.

NOTICE. — The publisher of the Year Book of the New England Southern Conference will pay express charges on all second orders received for additional copies. Address, REV. F. C. BAKER, Westerly, R. I.

NEW HAMPSHIRE CONFERENCE EPWORTH LEAGUE — ATTENTION! — All aboard for San Francisco! The cabinet has prepared a beautiful satin ribbon badge for all who are going to California from our Conference. "The Old Man of the Mountain" adorns the top of the badge, then the words, "New Hampshire Conference Epworth League," below which is the League cross. At the bottom the place and date of the Convention are given. Every excursionist from our Conference should have one. Send 20 cents to our secretary, Rev. W. B. Locke, Newfields, N. H., and he will forward you one of these badges.

E. S. TASKER, President.

NEW ENGLANDERS! ATTENTION! No finer tour across the continent, considering expense and numerous special attractions, has ever been planned than that to the Epworth League Convention in San Francisco, July 18-21. Low rates, excellent accommodations, congenial company, sublime scenery, enthusiastic meetings, and making many new acquaintances, will all combine to render this one of the choicest experiences of a life time. Not only will the tourists have opportunity to view the grandest natural scenery of this continent, but those who desire it can have a look at the immense Pan-American Exposition at Buffalo. Decide at once to go. Consult any of the undersigned concerning all particulars. Write to either as soon as you read this.

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36 Bromfield St., Boston.

OBITUARIES

Heaven's gates unfold
To let the welcome friends of Jesus in;
But oh! what heights and depths of joy they win
Hath not been told.

When God shall will,
I too shall find a home in that blest place;
And gaze forever on the King of grace;
O soul, be still!

Lord, even so!
Forgiven by Thee the fullest "seven times
seven,"
The sweet, full, perfect happiness of heaven
I soon shall know.

— Rev. J. Clark.

Dill.—Mrs. Rebecca R. Dill was born at Chatham, Mass., June 15, 1814, and died at Somerville, May 7, 1901.

She was the daughter of Micaljah Howes, a man of sterling integrity and great devotion, and his daughter was carefully trained in the Methodist faith. When about eighteen years of age she united with the Methodist Episcopal Church, and enjoyed such a rich religious experience that from that time until the day of her death she was true to her vows and held an ardent affection for the church of her choice. She was blessed with attractive manners, a beautiful face, and a refined nature. Her early Christian training and riper religious experience prepared her to endure the severe trials that came later on, for loved ones were lost at sea and she was left a widow with young children. Her courage did not desert her, and with determination born of a strong will and childlike faith she met her difficulties and rose above them. When her friends wondered that she did not waver in her faith, she simply stated that her convictions were so thoroughly established because of her early training that she could not doubt God, so that this faith became quietly triumphant all through her life.

During her last years Mrs. Dill was crippled by a fall and unable to walk, but the same cheerful spirit possessed her, and, counting her blessings, she bore uncomplainingly the lot that to many others would have seemed very hard. Quietly and peacefully she went to her rest, almost 87 years of age, with childlike trust and a beautiful character ripened and matured by years of unwavering service for the blessed Lord.

GEO. S. BUTTERS.

Boynton.—Charles E. S. Boynton was born in Boston, Mass., fifty-two years ago, and departed this life May 25, 1901. Without warning he was suddenly hurried into eternity. He is another of the already too long list of the victims of the electric car, having been killed as he was attempting to cross the tracks on Geneva Avenue near his home. Waiting for the incoming car to pass him, he did not see the car coming on the other track, and was struck by it such a severe blow that he never regained consciousness.

Mr. Boynton was a highly respected and useful member of the Winthrop Street Methodist Episcopal Church, and for a number of years was its recording steward and secretary of the quarterly conference. He was faithful to every trust reposed in him, and he will be sadly missed from our official gatherings. When at all possible he was found in his place in the public congregation, a devout worshiper and attentive and sympathetic listener to the Gospel message proclaimed by the minister. No preacher ever found in him a dull or careless auditor. His piety was of the cheerful type, the outgrowth of his faith in the Divine love and goodness. His disposition was sunny, his manner cordial, and his spirit contagious. He naturally drew about him a circle of friends who soon learned to love him for his manly qualities, his upright life, his kindness of heart, his devotion to his home and family, and his abiding interest in all that goes to make life sweeter and purer. His thoughtfulness for his family, expressed in unusual yet simple ways, showed him a man worthy of the love so freely given him within its sacred limits. No stronger testimony to the beautiful, sincere character of the man could be given than that expressed by his neighbors who for years had watched his man-

ner of life. His tragic death stirred them profoundly.

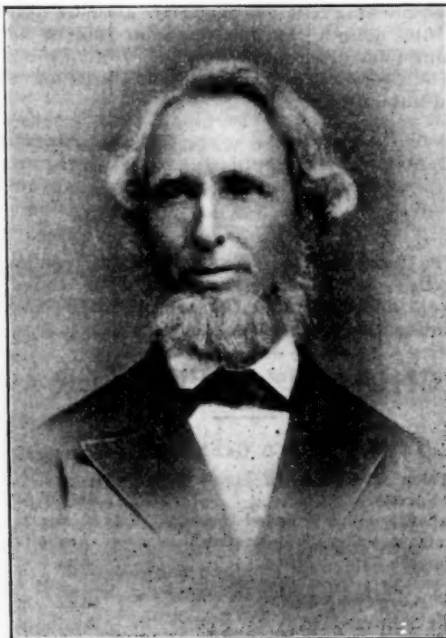
Mr. Boynton leaves a wife and daughter to mourn his untimely departure. They, with his many friends, are sustained in their deep grief by the confident assurance that he has gained the larger life of the spirit world, and by the good hope of a blessed reunion in the Father's home.

The funeral services were held at his residence, 41 Bloomfield St., Dorchester, on Tuesday, May 28, in charge of the writer, assisted by Revs. Dr. V. A. Cooper and Dr. E. M. Taylor. A large gathering of friends bore silent and tearful testimony to the worth of the departed and to the loss which they felt. The interment was at Cedar Grove Cemetery.

H. W. EWING.

Cass.—William True Cass was born in Andover, N. H., Feb. 7, 1826, and died in Tilton, N. H., May 26, 1901, aged 75 years.

In early childhood his parents removed to Plymouth, N. H., where his father proved himself a prosperous farmer and a useful member of the Methodist Episcopal Church. In 1851 the family again removed to Sanbornton Bridge, now Tilton, where William has since resided.



WILLIAM TRUE CASS

In 1856 he was chosen cashier of the Citizens' Bank, and for nearly half a century has conducted its affairs as cashier or president. In 1858 he was elected a trustee of the New Hampshire Conference Seminary, and in 1859 was chosen its treasurer, an office he occupied for twenty-six years without compensation. Few, if any, of the trustees of the school have served a longer period or been a more trusted adviser.

When a boy, fourteen years of age, during the pastorate of Rev. L. D. Barrows, D. D., he was led by Mrs. Barrows to give his heart to Christ and unite with the church. In 1857 he was made a class-leader, a position he held for more than forty years. He was also a trustee for nearly an equal period of time.

Mr. Cass was a very intelligent Christian man. He loved the doctrines and polity of Methodism and delighted in strong, earnest, evangelical preaching. He was always a generous supporter of the benevolent enterprises of the church, seldom forsaking his place at public worship, and, until age incapacitated him, was constant in attendance on the social meetings and an active and useful participant in their exercises. His knowledge of the Bible gave him an aptness in prayer and speech that was very marked. He held and practiced old-fashioned views of family piety, constantly maintaining his family altar and exercising a generous Christian hospitality. He commanded public confidence by his honest, upright dealings, so that his fellow-citizens trusted him without reserve. He firmly allied himself with every moral reform that promised the well-being of men, and did not hesitate to speak out boldly in their behalf.

Mr. Cass was married, Sept. 18, 1851, to Mary Emery Locke, who still survives him. In very

early life two children passed on before to a better world, and two remain—Mary Addie, wife of Abel W. Reynolds, of Somerville, Mass., and Arthur T., cashier of the Citizens' Bank of Tilton, and a member of the Book Committee of the Methodist Episcopal Church.

His illness was brief and peaceful. He accepted his departure in the calm assurance of the full acceptance of his Saviour.

Thus the church militant is being depleted, while the church triumphant is enlarging her host of the redeemed.

D. C. KNOWLES.

Latham.—Mrs. Helen Leloyd Latham, wife of Howard Latham, died of consumption at the home of her parents in Pleasantdale, Me., May 23, 1901, aged 22 years, 7 months.

Mrs. Latham was the youngest daughter of Robert and Elizabeth Logan, formerly of St. John, N. B. In early life she was converted, and after removing to Pleasantdale she united with the Elm St. Methodist Episcopal Church, under the pastorate of Rev. L. H. Bean. For some time before her marriage she was a teacher in the juvenile department of the Sunday-school. She was also a member of the Christian Endeavor Society connected with the Elm St. Church.

Her last sickness was long and painful, yet she endured as only those who have learned the value of a trust in Christ can in such an hour. A few weeks before her death she was privileged to have a glimpse of the awaiting glory, and awoke from what seemed to her friends the sleep of death to tell them of the beautiful scenes she had been permitted to look upon. With perfect composure she made all arrangements for her funeral, selected the hymns and the friends whom she wished to sing. As the end drew near, she bade husband and baby, brother and sisters, father and mother, an affectionate good-bye, and fell asleep in Jesus.

The funeral services were conducted on the Sabbath following her death, when the large assembly of friends and the many beautiful floral tributes testified to the esteem in which she was held. May the Comforter so impress

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REGULATE THE LIVER

Himself on the hearts of the young husband and the sorrowing parents as to enable them to feel constantly the force of the promise: "Lo! I am with you always."

FRANK W. SMITH.

Dearborn.—Thomas Bailey Dearborn, an old and greatly respected member of South St. Church, Lynn, Mass., was born in Boston, of Puritan stock, more than 88 years ago, and passed to his reward, May 16, 1901.

His young manhood was spent in Rowley and Newburyport. At the latter place he was converted, joined the Methodist Episcopal Church, and served for twelve years as class-leader. Forty-eight years ago he removed to Lynn, united with the South St. Church, was for some years a member of the official board, and gave to the church his sympathies, prayers, and means to the very last. There are many witnesses to the excellences of his character. He was industrious (working at his trade of shoemaker till over eighty years of age), contented, of strong convictions but great charity, full of faith, fond of song, and until failing sight and hearing hindered him, constant in his attendance upon the public means of grace.

Mrs. Dearborn, for sixty-seven years his faithful wife, feels the loneliness of her widowhood, but waits with a simple and beautiful faith for their reunion. Two sons and a daughter survive him.

Mr. Dearborn had but one severe sickness in his life, and that over fifty years ago. The evening before his departure his son read the 103d Psalm to him. He slept well through the night, rose from his bed in the morning, "and was not, for God took him." In his death God took to Himself another hero of quiet life.

C. W. BLACKETT.

Bowen.—Thomas Bowen was born in Cooper, Me., October, 1837, and died in Portland, Me., May 6, 1901.

Mr. Bowen came to Portland in his early boyhood. August 29, 1861, he married Miss Helen Cushing. A son and a daughter were born to them. This family was early bereaved in the death of the mother. In 1880 Mr. Bowen married Mrs. Betsy L. Brown, an earnest Christian woman, who survives him.

For many years Mr. Bowen was intimately connected with the public works of the city. He naturally took a lively interest in the political affairs of the city. He was always interested in religion, and held ministers and churches in high esteem, but postponed the surrender of his heart to Christ until near the close of his earthly life. At one time it seemed as though he would die without a definite decision for Christ, but in answer to earnest prayers God wonderfully restored him and lengthened his days. This mark of Divine favor greatly moved him and he beautifully trusted all to Jesus. From that time until his death his soul enjoyed an uninterrupted triumph. All who visited him were invited to sing and pray. Religion was the one topic of conversation. With almost his last breath he tried to sing, "When the last trump shall sound I'll be there."

Rev. C. W. Bradley, who has been for a number of years an intimate friend of the family, assisted the pastor at the funeral. It was a matter of regret that Mr. Bowen's sisters could not be present, owing to their great distance away.

W. S. B.

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Brieflets

[Continued from Page 808.]

the future. Chancellor Day is making Syracuse University one of the foremost educational institutions of the land.

It is a fact of unusual significance that Columbia College has received \$100,000 for endowing a chair for the study and teaching of the Chinese language. No one can tell whereunto this novel, but very practicable, benevolence will grow.

The Methodist Preachers' association of St. Paul, Minn., will spend seventy days in evangelistic tent service in that city, helping the outlying churches and strengthening the centers. The meetings will be held in seven different places, ten days being devoted to each locality.

Elsewhere we publish a paper on "A Place for the Cross in the Preaching of Today." This paper was read before the Itinerants' Club in this city, and was solicited for publication because several of our leading ministers who heard it pronounced it unusually timely, able and luminous.

General Ballington Booth, speaking in Calvary Baptist Church, New York, upon the submerged-tenth in that city, said: "There is a Sahara desert of vice here; there is surely a Dead Sea of want and need." General Booth's language will seem strong to those who never seek to learn the real condition of the sinful and the desperate classes in our cities; but not so to those who mingle with them and try to minister unto them.

We mentioned last week that the Mutual Life Insurance Company of New York had adopted a total abstinence clause. It appears that the Equitable, the New York and other large companies have consented to write the same form of policy. The following is the clause which is used when the insured desire it: "By desire of the assured, this contract is placed in our total-abstinence class, and if in force at the end of the accumulation period, the dividend then apportioned will be determined by the experience of the society on policies belonging to the said total abstinence class."

Nominating presidents to succeed President McKinley is a pastime just now to the politician and the journalist. Last week Gov. Shaw, of Iowa, telegraphed Senator Allison as follows: "I notice with much satisfaction that the country is taking kindly to the mention of your name for the Presidency. I hope you will encourage its use. I will be more than glad to aid to the best of my ability and predict that Iowa and the nation will rally to you as never before. Do not say 'No.' Leslie M. Shaw." To the above Senator Allison replied: "Why, I shall be seventy-five when the convention of 1904 meets, and you could not convince our people that a man of seventy-five is not old. Some one else will have to pose as Iowa's favorite son, for I will not. I am serious. I mean what I say. Why should not Gov. Shaw himself be the candidate of our State? He is a fine man and has a good record behind him. I am sure every one in Iowa would be glad to join in presenting his name to the national convention." But more of candidate-making is being done in New York State than in any other. This State has three distinguished candidates — "Colonel" Roosevelt, as he prefers to be called, Gov. Odell, and Secretary Root. The vice-presidency will not

prove the "grave of ambition." If a national convention were to be held today, Roosevelt more than any other man would be able to stampee it. Gov. Odell is showing himself to be a brave, honest, well-poised man. Secretary Root is the foremost and masterful member of the Cabinet. He would make, perhaps, the best president of the three men New York presents.

For twenty-five years Rev. W. O. Holway, D. D., Chaplain U. S. N., has prepared the Sunday-school lessons for ZION'S HERALD. His Notes have been an attractive feature of the paper, and have held very high rank, not only among our readers at large, but among critical Bible scholars. It is a noteworthy fact that during the fourteen years' incumbency of the present editor, not a single criticism of the theological positions of Dr. Holway has ever been received. He has held an intelligent but conservative attitude towards what is known as modern Biblical criticism. These facts render unusually significant the positions which he takes in the preliminary statement (in this week's issue) to the first lesson from the Book of Genesis; and this only means, as he said when he read it to the editor, that a recognition of the assured results of Biblical investigation make such a statement absolutely necessary — indeed that he could not be honest with his readers and withhold it. Happily there is nothing involved in this change of view concerning the authorship and structure of the Book of Genesis to seriously affect any essential article of the Christian faith.

The *Northwestern*, of last week, in presenting in extensive tables "The revival harvest" for the year, says: "Several weeks ago the *Northwestern* wrote to every presiding elder of our church in the United States, requesting each to send us the number of conversions and accessions on his district during the past year, the object being to ascertain the result of the recent revivals. Two hundred and twenty-four responded. These reported 131,822 conversions and 115,825 accessions. Estimating the number of conversions and accessions on the districts from which there have been no reports to average the same as those reporting, the returns show the aggregate for the entire church to be 339,280 conversions and 319,320 accessions."

The Week At Wilbraham

THIS old campus over which so many feet have traveled, going thence to tread earth's high places of influence and power, never looked brighter than during this week when so large a number of old students came to greet those now in possession. They came from far and near. The mayor of Denver, Col., hastened to see his daughter graduate; Rev. E. O. Thayer, D. D., came on a like errand from Portland, Me., and preached a helpful alumni sermon, making by that discourse an appropriate finish to the baccalaureate sermon of Dr. W. R. Newhall on Sunday morning. From New York and Boston and San Francisco representative alumni met in a delightful reunion. The class of 1871 and the class of 1900 were especially in evidence.

There was the perfect weather to enjoy. The hills looked glad; the trees put on their best robes of green; sunlight and shadow danced together on the green carpet of the campus unmindful of \$242 of the Discipline of the church. It was wholesome, hearty weather.

Then Dr. William North Rice, of Middletown, Conn., brought that University's culture to impart a genuine flavor of nature as he eloquently discoursed on the "Poet of Science." Nature as Tennyson saw it at

first hand, with recognition of all that science has discovered, was made enchanting to the listeners on that bright morning in Memorial Church.

Beyond even those two things was the fellowship of young and old. Not even the remarkable fact that two students were recalled after piano recitals; not even the young ladies taking more prizes in mathematics as well as in other studies, than did the young men; not even the ample (too ample) dinner — could compare with that comradeship and loyalty to the dear old school that clothed everything in a robe of tenderest sympathy and affectionate remembrance and that made the week a time of gladness and delight. Pleasant it was to see twenty-five young people receive diplomas; and to know that of the sixteen young men fourteen were to go to college, and of the young women five plan to pursue further studies.

W. H. T.

Report of Visitors to Wesleyan Academy

Those appointed by the New England Conference were mostly present during a part of the anniversary exercises ending June 19 last. They will at a later date thoroughly inspect the academic work of the institution. They are happy to announce to its many friends the completion of a year of very successful work developing an *esprit de corps* worthy of highest commendation.

The baccalaureate sermon by Principal Newhall we did not hear, but did hear many strong words of appreciation. Dr. E. O. Thayer, of Maine, preached the alumni sermon, which called forth well-merited praise. The Upham prize and the Bond prize declamation contests were very commendable efforts and exhibited skill in training and fidelity in execution. The musical concert was of a high standard and very creditable alike to teachers and pupils. Class day and athletic exercises aroused much enthusiasm. The commencement oration of Prof. William North Rice was a message of great distinction. It dealt with Tennyson's knowledge and love of scientific truth, of his sure faith in an age of doubt. While intellectually stimulating, it was more remarkable for its lofty spirituality. The commencement dinner was an elegant affair. Speeches full of wit and wisdom followed, under the graceful lead of the toastmaster, Principal Newhall.

The material aspects of the institution, under the able management of Steward Russell, bore evidence of substantial additions to Wilbraham's national claims. During the past year new steam-piping has been introduced into Rich Hall and the building and premises lighted with electricity. Fifteen acres have been added to the farm, now comprising 250 acres. We found the buildings in careful repair, the farm admirably tilled, bearing large products for home consumption. All the domestic animals were of special excellence, and abundant evidence of progressive and economic management appeared.

A new recitation building, with the latest and largest resources for work in physical science, is the great want of the time. The need is imperative. May the alumni and friends quickly and fully meet this necessity. The bearing of the students impressed their visitors most favorably. Their moral tone is excellent; their acquirements satisfactory. The mission of this oldest institution of our church for academic education is still in the ascendant. Its past successes will be eclipsed by a more glorious future. Let the pastors earnestly recommend the school to their young people.

GEO. WHITAKER,
HARRY B. KING,
C. W. HOLDEN.

The American Revision Committee has completed its work of revision of the Holy Bible, and it will be published by Thomas Nelson & Sons, New York, in August. The committee state that they have, besides incorporating the appendix in the text, bestowed much time in rectifying the errors, inconsistencies, oversights and infelicities which have been detected. This new edition will embody emendations which represent the deliberate preferences of the whole American Committee, but which were not put into the appendix. Furthermore, carefully selected marginal references and concise topical headings have been added.